CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 11, 1834. NO. 687.—VOL. XIV.—NO. 9.

RELIGIOUS MISCELLANY.

Amidst the multitude of matters which solicit the attention of readers in this bustling age it is well to recur now and then to things gone by, which may be brought up again as things in some measure unknown. In this view, we begin our selections for this week, with the concluding part of the learned Bishop Hare's tract "On the Difficulties and Discouragements which attend the Study of the Scriptures, in the way of Private Judgment."

STUDY OF THE SCRIPTURES.

There is nothing more absurd, than to say the glorious things we do daily of the Scriptures; and, at the same time, make the study of them, to men of sincere and honest minds, so extremely hazardous and inconvenient. If then we would not be guilty of discouraging a study which we acknowledge to be the great duty of the clergy, as we are Christians; if we would be true to the fundamental principles of the reformation, as protestants, that the Scriptures are the only rule of faith; let us use our best endeavors to remove the great obstacles that lie against the study of them; let us do what we can, that learned men have full liberty to study the Scriptures freely and impartially; good encouragement given them to go through the labor and difficulties of such a study, not slightly and superficially, but with such application and diligence as the nature of the thing requires; and have leave to speak their sense with all manner of safety; that their opinions may be examined fairly, and with temper; that their names be not unjustly loaded with calumny and slander; that their words and actions may be interpreted with the same candor, as is shown to those that differ from them; that if what they advance be right, it may be received; if wrong, their errors may be refuted, as the mistakes of learned men on other subjects; if doubtful, and the Scriptures say so little, or speak so obscurely, that nothing can certainly be decided either way; that then nobody may be obliged to take either side as necessary; that, whether their notions be right or wrong, their persons may, in all events, be safe, and their maintenance not affected by it; that, as long as they live virtuously, and write with all due modesty and good manners, and advance nothing that breaks in upon morality and government, they may be treated in all respects as those are or ought to be, who employ themselves in any other part of useful learning.

I must add, let them be never so much in the wrong, I can apprehend no danger from it to the church; or that the errors of a few men can have considerable influence in opposition to a great body of a vigilant and learned clergy, who will be always able and ready to defend the received notions, if they can be defended; and if they cannot it must be allowed they ought not. But, if some *inconveniences would arise from* the liberty I contend for, they are nothing in comparison of those that must follow from the want of it.

Till there is such a liberty allowed to clergymen; till there is such a security for their reputations, fortunes, and persons; I fear I must add, till so difficult a study meets with proportionable encouragement; it is impossible a sincere, impartial, and laborious application to it should generally prevail; and, till it does, it is as impossible the Scriptures should be well understood; and, till they are, they are a rule of faith in name only. For it is not the words of Scripture, but the sense, which is the rule; and, so far as that is not understood, so far the Scriptures are not our rule, whatever we pretend; but the sense that men have put on them; men fallible as ourselves, and who were by no means so well furnished, as the learned at present are, with the proper helps to find out the true meaning of Scripture. And while we take the sense of the Scriptures in this manner upon content, and see not with our own eyes, we insensibly relapse into the principles of popery, and give up the only ground on which we can justify our separation from the church of Rome. It was a right to study and judge of the Scriptures for themselves, that our first reformers asserted with so good effect; and their successors can defend their adherence to them, on no other principle.

If then we are concerned for the study of the Scriptures, farther than in words; if we in earnest think them the only rule of faith; let us act as if we thought so; let us heartily encourage a free and impartial study of them; let us lay aside that malignant, arbitrary, persecuting, popish spirit; let us put no fetters on men's understandings, nor any other bounds to their inquiries, but what God and truth have set. Let us, if we would not give up the protestant principle, that the Scriptures are plain and clear in the necessary articles, declare nothing to be necessary, but what is clearly revealed in them.

Then may we hope to see the study of these divine books so happily cultivated by the united labors of the learned, when under no discouragements, that all may, in the main, agree in the true meaning of them. Places, that can be understood, they will agree in understanding alike; such at least as are of consequence to the faith. And, for such as are too obscure to be cleared up with any certainty, those likewise they will agree about and unanimously confess they are such as no article of faith can be grounded upon, or proved from. Next to the understanding a text of Scripture, is to know it cannot be certainly understood. When the clear and dark parts of Scripture are thus distinguished, an unity may then reasonably be hoped for among protestants in necessary points; and a difference of opinion, in such as are not necessary, can have no manner of ill consequence, nor any way disturb the peace of the church; since there will be nothing left in its doctrines, to inflame men's passions, or feed their corrupt interests, when we are all agreed about what is essential to religion; and what is not essential is looked on as indifferent, so that a man may take one side, or the other, or neither, or may change, as he sees reason, without offence.

Upon the whole, a free and impartial study of the Scriptures either ought to be encouarged, or it ought not. There is no medium; and therefore those who are against one side, which ever it be, are necessarily espousers of the other. Those, who think it ought not to be encouraged, will, I hope, think it no injury to be thought to defend their opinion upon such reasons as have been here brought for it, till they give better. On the other hand, those who think these reasons inconclusive, and cannot find better, will find themselves obliged to confess, that such a study ought to be encouraged; and consequently must take care how they are accessory to such practices, as in their natural consequence cannot but tend to its discouragement; lest they come into the condemnation of those who love darkness rather than light, and, for their punishment, be finally adjudged to it; there is, in this case, no other medium between encouraging and discouraging, but what there is between light and darkness. Every degree of darkness is a want of so much light; and all want of light is a certain degree of darkness. To refuse then a greater degree of light, where it can be had, is, in truth, to prefer darkness; which, in my humble opinion, can never be reasonable or excusable. Those, who are of another mind, plainly distrust themselves or their cause; which if it can bear the light, why should it not be shown in it? But, if it cannot, it is not the cause of God, or of the Son of God; for God is light, and in him is no darkness; and the Son of God is the true light, which lighteth every man that cometh into the world.

[From the Southern Religious Telegraph. (Richmond, Va.)]

RELIGIOUS INSTRUCTION OF SLAVES.

Ought there to be lukewarmness, or opposition to the religious instruction of slaves? In South Carolina and Georgia this work is pursued with great unanimity; we have heard of no opposition to it on the part of slave owners. Many of them, on the contrary, are liberally promoting and sustaining a system of efforts to diffuse among their colored population the knowledge and influences of the Gospel. And why should not similar efforts be made in Virginia, and North Carolina?

Before saying any thing in support of these positions we remark that we advocate nothing *illegal, no illegal* assembly of colored persons. The law authorises them to assemble by day light, to receive religious instruction from ministers of the Gospel. It authorises more than this. Our legislators when they silenced colored preachers who, it is believed, did more harm than good, appeared to be aware that the number of ministers of the different denominations was inadequate to the work. They therefore authorized laymen, such as might be appointed by their respective churches, to hold meetings with slaves and instruct them. It is unnecessary to detail the provisions of the law, but it is evident that it was intended to secure to slaves the privilege of hearing the Gospel under certain well defined restrictions. It is this privilege just as defined in the Statute book, which we defend. It is this, and this only, which we advocate. And we are prepared to show 1st, that—

1. *They who oppose it are acting a part inconsistent with the duty of good citizens.* Every one acknowledges, in words at least, that a good citizen will obey the laws of the State. If he tramples upon them, or acts in opposition to them, his example tends, so far as it has influence, to the subversion of all law, and to the introduction of anarchy and licentiousness. On the subject in hand the law says one thing, and those of whom we speak say another and a very different thing. The law says to slaves:—"Your religious liberty under certain regulations is secured to you—you shall have the privilege, if the church furnish teachers, to hear the Gospel." The opposers say—"You shall not have the liberty, in the manner prescribed, thus guarantied to you, if we can prevent it. You shall not enjoy this privilege." The opposers are doing nothing less than encroaching on the religious liberties of the slaves in the face of the law of the State. And have they any more right to infringe *their* religious liberties, than they have to collect an armed force and drive any congregation of christian worshippers from the house of God,—or than they have to commit theft or murder? Suppose they had the physical power to do these things, could such power confer the right? And is not opposition to privileges established by law, opposition to the law itself, and wholly inconsistent with the duty of a good citizen? But—

2. *Their course is as dangerous to the community, as it is inconsistent.* Its direct tendency is to keep the slaves ignorant of Christianity. In doing this, they cannot extinguish the religious principle in them. Slaves *will* have a religion of some sort—and the Christian public must decide whether they shall be left in ignorance to cherish a wild fanaticism, which will fit them for the perpetration of any crime—or whether they shall be taught that they have souls to be saved or lost, that God is holy, just and good—that they must meet him in judgment—that Christ died for the salvation of those who repent of and forsake all their sins and trust in him, and that the precepts of his religion require them to be obedient to their masters. Which of these religions shall the slaves have? They will have one or the other; it cannot be prevented. God made them as well as other men, religious beings, and if left without the Gospel, their religion or irreligion will be a compound of superstition and wild fanaticism which will fit them for the most desperate deeds. Had Nat. Turner been taught the religion of Christ, the scenes of Southampton would never have been heard of. The best servants known during the last fifty years in this part of Virginia, the most obedient to their masters, were the descendants of those who were taught the Christian religion by President Davies eighty years ago. We make this statement on the testimony of men now advanced in years, who have long been known and esteemed for their talents, integrity and usefulness. To withhold from slaves the privilege of meeting for religious instruction and leave them in ignorance of the Gospel, is to collect materials for a volcano which may pour forth its fires and spread desolation over the fairest portions of the land at any moment when some desperate incendiary shall apply the torch. It is eminently hazardous to the community.

3. *It is highly criminal in the sight of God.* He has commanded his ministers to preach the Gospel to every creature. And if it is their duty to preach, it is, unquestionably, the duty of all men, every creature who has a soul, to hear. Men who have no souls, who are on a level with the brute creation, may consider themselves elevated above the restraints of religion and neglect this duty. But the negro race have souls which are immortal. They are sinners, and need pardon and the renewing of the Holy Ghost. They are ignorant, and need instruction in the first principles of Christianity. The discourses generally addressed to intelligent congregations, are not suited for the instruction of slaves. If they are to be properly taught by preachers of the Gospel, they must be assembled for the purpose, and truth as well as language must be simplified and addressed to them in a style adapted to their capacities. To oppose this, is to oppose the best, and we might say, the only practical method of diffusing among them generally the knowledge and blessed influences of the Gospel. To oppose this, is to do the very work which Sätan would do, were he incarnate; it is to oppose the grand ordinance of God for the salvation of the lost—it is to oppose God in his most benevolent work on earth. It becomes those who do so, to remember they do it at the peril of their souls. They too must stand before God with the beggar and the slave, where all earthly distinctions will be unknown, except the distinctions made by obeying, or rejecting Christ. And how will they endure the presence of that holy God whose purposes of mercy they have opposed? What can they expect, but that their sufferings in the pit of despair will correspond with their impiety and their criminal folly in opposing Almighty God?

We have spoken of opposition, of its true character and tendency; yet we trust the notes of opposition will not be heard from any respectable quarter. But it ought to be remembered that the deathlike indifference which has prevailed on this subject is little better than open opposition. Both are *inconsistent with the duty of good citizens;* both are *dangerous* to the community; *both are criminal* in the sight of God.

A late number of the Charleston (S. C.) Observer contains the following pathetic appeal on this subject by a correspondent:

"Let us establish missionaries among our own negroes, who in view of religious knowledge, are as debasingly ignorant as any one on the coast of Africa. For I hazard the assertion, that throughout the bounds of our synods there are at least *one hundred thousand slaves* speaking the same language as ourselves, who never heard of the plan of salvation by a Redeemer! Although these may not worship "Gre Gree," they worship "they knew not what," and are, I say it with shame and sorrow, as debased in ignorance and vice, as any idolaters on the face of the earth. Let us offer the Gospel first to them, they are the "heathen." And no occasion to go to the "back" parts of the state to find such. Go to Winyow, to Waccamaw, to the Santees, Wateree, and Pedees, to Black Mingo, to Horse Shoe: and although these names, so familiar to the Carolinians, do not sound so rhetorical as certain capes on the coast of Africa, or certain islands of the sea; yet do the sea islands, independently of the back country, contain more souls than ever yet have been visited by all your missionaries who have gone (and alas! many of them not to return) to the coast of heathen Africa."

To which the editor adds a hearty response.

"We fully concur with what our correspondent has said respecting the benighted heathen among ourselves, and we hope that the day is not far distant when all that are ignorant of the truth as it is in Jesus, from the sea board to the mountain, shall have the opportunity of hearing the gospel in its purity; and we rejoice that an unprecedented interest is beginning to be felt upon this subject among planters and Christians of every denomination."

[From the New York Observer.]

ARE YOU A SABBATH SCHOOL TEACHER.

I am a little apprehensive that the title of this article will be read by some, who will give no hearing to the article itself. There are those who, being professors of religion or at least well disposed thereto, are not Sabbath school teachers, and yet strongly suspect sometimes that they ought to be. Such are not fond of reading an enumeration of the reasons why they should engage in this benevolent employment, because those reasons are apt to appear more cogent than their objections to it. After such a perusal, they are very prone to feel somehow as if they ought to take hold of this good work, and not being prepared to do that, it is rather more agreeable to them not to have the feeling that they ought. It is uncomfortable to carry about with one a sense of obligation, which he is not disposed to discharge.

But I hope my apprehensions will be disappointed. So I proceed to the article. Are you a Sabbath School teacher? If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God, and as profitable to men. It is good in its direct operation, and good in its reflex action. It is not merely teaching the young idea how to shoot, but what is still more important, it is teaching the young and tender affection what to fix upon, and where to entwine itself. Nothing hallows the Sabbath more than the benevolent employment of the Sabbath school teacher. It is more than lawful to do such good on the Sabbath day. It has great reward. Continue to be a Sabbath school teacher. Be not weary in this well doing. Do not think you have served long enough in the capacity of a teacher, until you have served life out, or until there shall be no need of one saying to another, "know the Lord." What if it be laborious? It is the labor of love, in the very fatigue of which, the soul finds refreshment.

But perhaps you are not a Sabbath school teacher. No, I am not, methinks I hear some one say. I am not a professor of religion. You cannot expect me to be a teacher. You ought to be both, and your not being the first is but a poor apology for declining to be the other. The neglect of one obligation is a slim excuse for the neglect of another. You seem to admit that if you professed religion it would be your duty to teach in the Sabbath school. Now whose fault is it that you do not profess religion? But I see no valid objection to your teaching a class of boys or girls how to read the word of God, though you be not a professor of religion. I cannot think that any person *gets harm* by thus doing good. Experience has shown that the business of teaching in the Sabbath school is *twice* blessed—blessing the teacher as well as the taught. But you are not good enough, you say. Then you need so much the more the action of such an occupation to make you better. The way to *get* good, is to do it. But I am not a young person. And what if you are not? You need not be very young in order to be a useful Sabbath school teacher. We dont want mere *novices* in the Sabbath school. If you are not young, then you have so much more *experience* to assist you in the work. Do Sabbath school teachers become *superannuated* so much earlier in life than any other class of benefactors—so much sooner than ministers and parents? There is a prevailing mistake on this subject. But you are married, you say. And what if you are? Because you have married a wife or a husband, is that any reason why you should not "come" into the Sabbath school? Many people think that as soon as they are married, they are released from the obligation of assisting in the Sabbath school. But I do not understand this to be one of the immunities of matrimony. As well might they plead that, in discharge of the obligation to every specie of good-doing. Such might at least postpone this apology till the cares of a family have come upon them. And even then perhaps the best disposition they could make of their children on the Sabbath, would be to take them to the school. I wonder how many hours of the Sabbath are devoted to the instruction of their children by those parents, who make the necessity of attending to the religious culture of their families, an apology for not entering the Sabbath school—and I wonder if their children could not be attended to in other hours than those usually occupied in Sabbath school instruction, and thus, while they are not neglected, other children, who have no parents that care for their soul, receive a portion of their attention. I think this not impossible. But perhaps the wife pleads that she is no longer her own, and that her husband's wishes are opposed to her continuing a teacher. But has she ceased to be her Lord's by becoming her husband's? Does the husband step into all the rights of the Saviour over his redeemed? If such an objection is made, it is very clear that she has not regarded the direction to marry "only in the Lord."

But I hear one say, "I *was* once a teacher." And do you not blush to own that you became weary in this species of well-doing? But I think I taught long enough. How long did you teach? Till there were no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labors rather prematurely.

But one says, "I want the Sabbath for myself—for rest and for improvement." And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the days of the week. "Six days shalt thou labor." But is there any *rest* in Sabbath school teaching? The soul finds some of its sweetest rest in the works of mercy; and often its richest improvement in the care to improve others.

But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society, whose members are not accustomed to teach in the Sabbath school. Do you mean that you are *above* the business? You must be exceedingly *elevated* in life, to be above the business of gratuitously communicating the knowledge of God to the young and ignorant. You must be exalted above the very throne of God itself, if you are above caring for poor children. But I should have to mingle with those beneath me in rank. Ah, I supposed that Christianity has destroyed the distinction of rank, not indeed by depressing any, but by elevating all. Should Christians, all cleansed by the same blood and Spirit, treat other Christians as *common?*

But I am not qualified to teach. If you are not in reality, you should undertake teaching for the sake of learning. The best way to learn anything is to teach it. If you only think yourself not qualified, your very humility goes far towards qualifying you.

Oh it is too laborious. There is so much self-denial in it. And do I hear a disciple of Christ complaining of labor and self-denial, when these are among the very conditions of discipleship? Is the disciple above his Master? Can you follow Christ without going where he went? And went he not about doing good? Pleased he himself?

Ah, I know what is the reason of this deficiency of Sabbath school teachers—and I will speak it out. It is owing to a deplorable want of Christian benevolence in them who profess to be Christ's followers. They lack the love that is necessary to engage one in this labor of love. They have no *heart* for the work.

M. S.

State of the Congregational Churches of England.—The Rev. Dr Matheson, a delegate from the Congregational churches of England, was present at the recent meeting of the General association of Congregational Ministers in New Hampshire. A writer in the New Hampshire Observer says, that Dr M. addressed the assembly in a simple, affectionate, and earnest manner. He spoke of the condition of the churches in England. There are 1600 Congregational churches; all supplied with pastors or stated preachers. The utmost harmony of sentiment and feeling obtains among them. They all subscribe without exception to the doctrines contained in the Assembly's Catechism. Revivals of religion are not known under that name. There are no general and powerful excitements as in this country. But I have found, said Dr M, in my travels through this country and attendance on the meeting of religious bodies, by dividing the number of conversions reported among your churches, that there is a larger proportion of annual admissions to our churches than to yours. A church in England would be thought to be in a low state indeed, to whose communion some ten or twenty admissions were not annually made.

DOCTRINAL AND BIBLCAL.

FOR THE CHRISTIAN REGISTER.

We have four evangelical narratives. Luke was probably the first writer; Matthew soon after, but without having read Luke; though they might have used a short account previously written. Matthew, however, wrote from his own knowledge, except the first part of his history, as he was the last of the apostles called by our Lord, and not till sometime after he entered on his public ministry. Mark might have seen and copied partly from Matthew, or from some brief history used by him. Luke had his account from eye-witnesses and from those who were companions of Jesus. John wrote some time later, when at or near Ephesus; and to relate miracles and discourses of our Lord, omitted by the other writers. His Gospel is a supplement to the others: and it bears the marks of old age. It is often abrupt; and evidently omits parts of the discourses, the substance of which is given. Each writer was left to use his own words, and to follow his own plan. In these respects they differ very much. The order of events is differently given; which is proof that each exercised his own judgment, in his narration. Matthew says, "the spirit of God would speak in the apostles, when brought before rulers and councils." Luke says, "I will give you a mouth and wisdom, which your adversaries will not be able to gainsay." John speaking of the same case, says, I will send you another comforter, (or monitor) even the spirit of truth, to teach you all things, and to bring all things to your remembrance." All these texts refer to the inspiration of the apostles, after our Lord's ascension, by which they were enabled to explain and defend the gospel. The style of John is peculiar, though he must mean the same as the other evangelists. He personifies the spirit of truth, and also uses the phrase synonymously with the holy spirit: that is, the spirit of God, a divine spirit, or inspiration. And the fulfilment of our Lord's promise to send the spirit of truth, or holy spirit, or monitor, according to Peter, was when the apostles were inspired, and had granted them the gifts of tongues and of healing. See Acts ii. 33. It was natural and proper to personify the spirit of truth. Other writers have personified the spirit of liberty, of humanity, &c. There is no difficuly and no mystery in this, with those who exercise common sense, and are not wedded to a system. And it is truly surprising, how any sober man can build on such passages the doctrine of the Trinity.

The following passages from John's Gospel are presented, to assist in explaining this subject. "These things I have spoken, while present with you, but the monitor, the holy spirit, which the Father will send in my name, (that is, to assist in my cause) will teach you all things, and bring all things which I have told you, to your remembrance.—When the monitor, even the spirit of truth, which proceeds from the Father, and which I will send to you from the Father, is come, he will testify of me; and ye also shall bear witness, because ye have been with with me from the beginning.—If I go not away, the monitor will not come to you; but when I depart, I will send him to you. And when he comes he will convince the world of* sin, of righteousness and of judgment." Referring to John xx. 22, and to Acts ii. 33, it will appear, that by the spirit of truth, the holy spirit, the monitor or teacher, we are to understand the inspiration of the apostles, imparted to them after the day of Pentecost.

Before I close, allow me to refer to the passage in John xvi. 9, 10, 11; which is the most labored or artificial passage in the Gospel. It is a studied, precise and logical phraseology; while the general style of the book is peculiarly simple and plain. Let any one read it, as connected with the eighth verse. The spirit of truth, (the teacher or monitor) was to convince the world of or concerning sin, righteousness and judgment. They would be convinced of the sin of rejecting our Lord, especially after his resurrection; that it was the nature of righteousness to lead to God, (because Jesus was raised to glory by God for his obedience. See Heb. xii. 2, Acts ii. 33), and that the spirit of this world would be sure to be evil, and would be condemned by the gospel. A. B.

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*The preposition here rendered *of* might be translated *concerning*; and in this case it would be most proper.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

FACTS RELATING TO THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

NO. III.

Of the Thirty-nine Articles the two following are the ninth and eleventh.

"IX. Original sin standeth not in the following of Adam as the Pelagians do vainly talk; but it is a fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh is not subject to the law of God."

"XI. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith,—and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine and full of comfort."

The scriptures very clearly represent to us that "by one man sin entered into the world," and that "as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." But is this saying that "original sin standeth not in the following of Adam—but it is a fault and corruption of our nature"? Surely not. Original sin is not so much as named in the scriptures. All the sin we are told of in the Bible is a "transgression of the law;" and we are assured that "where no law is there is no transgression." If there is any "fault of our *nature*," that is not our fault surely; for we did not make ourselves—nor were we the authors of our nature. A moral evil or fault must be the work of one "who knoweth to do good and doeth it not." Besides, is it not bad enough that we follow Adam? Why should Christians wish to exaggerate and represent our case as worse than it really is? It is however a remarkable fact that in the eagerness of some men to exaggerate human sinfulness, and to represent men as sinful by nature, they have furnished an excuse for actual transgressions. The hypothesis too casts reproach on our Maker, who alone is the author of our nature—whether it be sinful or not sinful. It may be presumed that no person ever conceived of a fault in his nature without regarding it as some excuse for his acts of disobedience. When parents possess this opinion, they expect their children will transgress of course. They seem to have no idea that any thing can be done to prevent their being sinners. The scriptures no more teach that we have a sinful nature, as a curse for Adam's sin, than that we have a holy nature, as a blessing for Christ's obedience. If we follow Adam in his disobedience we become sinners, and in no other way. So if we turn from our sin and become the followers of Christ, we shall be righteous.—What is called the fault of our nature is made an excuse not only for our early sins but for our sins after we become regenerated. The article says—"This infection of our nature doth remain, yea in them that are regenerated—whereby the lust of the flesh is not subject to the law of God." Yet what intelligent Christian does not know, that we are regenerated no further than the lusts of the flesh are subject to the law of God?

What has been so much talked of as "original sin" and "the fault of our nature" seems to be this—We have by nature animal propensities, appetites and passions, which greatly expose us to temptation and sin. These remain after people are regenerated. Our reason and conscience were given to enable us to keep these animal properties in subjection to the law of God. But these animal properties are not in themselves sinful. Adam possessed them before his fall, and by yielding to their solicitations, instead of obeying his God, his reason and his conscience, he became a sinner. We become sinners in the same way. But what can be more incorrect or more horrible than to represent that what we are by nature renders us "deserving of God's wrath and damnation!" How horrible is such an idea of God!

The other article teaches that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith."

This is the counterpart to the ninth article, and, if we mistake not, equally repugnant to the teachings of the Saviour himself. The two articles are what in a special manner forms the creed of those who are denominated evangelical Christians in England. The articles taken together seem to us to be adapted to excuse real trangressions, and to cherish a hope that we may be saved without that care which is really necessary to deny ungodliness and worldly lust, and to live soberly, righteously and godly in the world. We would not intimate that all who adopt these articles view them in the light that we do, or make a bad use of them. Many of them we doubt not are truly humble and watchful Christians. But what can be more adapted as an excuse for sin than to teach men that they have a fault in their nature? And what can have a greater tendency to cherish hope without obedience than to teach that men are "accounted righteous before God only for the merits of Jesus Christ',—that is, without any regard to our obedience, or our own characters. Is it possible that an omniscient God should think me to be righteous because Christ was righteous? Or that a just and good God should account any man to be righteous only because the Saviour was righteous in whom we believe? No; God sees things as they are, and judges

accordingly. If we hear Christ's voice, confide in him as sent to save us from our sins, take up the cross and follow him by obedience to his precepts, then God will pardon our offences and account us as righteous or obedient children, not merely because Christ was obedient, but because we have become his obedient disciples, and have learned of him who was meek and lowly of heart.

A due consideration of the diversity of opinion and bitter contention in the Church of England, and in the Presbyterian Church in Scotland and in the United States, would seem to be sufficient to convince a candid and intelligent mind of the folly of establishing articles of faith of human composition, as means of preventing a departure from party doctrines which are now popular, or of preserving unity among Christians. W.

FOR THE CHRISTIAN REGISTER.

TEACHERS' MEETINGS.—NO. II.

In a former communication, Mr Editor, I endeavored to point out a few of the requisites to make a teachers' meeting "interesting," the absence of which renders all further endeavors unavailing. For, when teachers engage in the Sunday school with an improper spirit, or if, with their studies, they mingle a spirit of worldly pride, it is in vain that the superintendents exert their efforts to render their occupation interesting, or their meetings attractive and agreeable. In accordance with a promise in my last, I will now proceed to mention a few other requisites for rendering our meetings interesting. Perhaps some of your readers may think I enter too much into minutiæ—but we must remember that the beginning and nearly the whole round of our duties to man and to our Maker consist in the observance of what to some may appear unimportant duties,—mankind too often, in effect, "pay tithes of mint, and annis, and cummin, but neglect the weightier," though less obtrusive, "matters of the law." And the remark may apply also to the subject under consideration.

1. An indispensable requisite for our meetings, to render them attractive, is, a free and sociable disposition on the part of the person who presides, whether the pastor or superintendent. If the person who presides be stiff and formal in his manner and conversation, a restraint is thrown over the whole circle—silence ensues—nothing is said, except when the president directly addresses some individual; as "Mr ——, what is *your* opinion on this subject—what has been *your* experience?" Mr —— answers in the manner of a person afraid of breaking the "breathing stillness" around him; again silence ensues till the president addresses another—"Miss ——, what do *you* think of this subject—how has it been in your class?"—This picture may excite a smile, Mr Editor; but there is in it only matter for regret; for it is no fancy's sketch. I would ask many teachers, whose meetings "have been given up in despair," Is not this a description of some of your meetings? —In striking contrast with this was a meeting I attended recently. The subject for the evening was an essay on *Truth*. After the essay had been read, the pastor, in a familiar and easy manner alluded to it, and then addressed to the meeting a few indirect questions, which all felt they could easily answer. This created a free conversation, and to all present the meeting seemed interesting.

Let the superintendent also attend to the every-day requirements of politeness—see that each teacher is acquainted with all,—engross not the whole of the conversation, but endeavor to draw out the opinions of others in a familiar manner; and in this way one half our object is accomplished.

2. Let every gentleman go to the meeting with a determination to say *something*. In every class there are incidents continually occurring; which may throw new light on the character of the pupils; something which may instruct and interest all, and which may perhaps illustrate the subject under consideration at the meeting. Let him, during the interval between the meetings, *think* of the subject to be discussed, and go there *prepared* to take an active part in the conversation. What should we think of him, who should go to a debating club, where there was to be some subject of interest discussed, in which he was expected to take a part; and he should say he had not prepared himself and had not thought a moment about it. And what can we think of him, who has six little ones under his care for some Sundays, whom he is to teach about Jesus, about God, about heaven, and then comes to a teachers' meeting—a meeting expressly for learning the best manner of communicating instruction to these young minds, and to hear the experience of others,—without having thought a moment of the subject to be considered, and unprepared to add a solitary word to the common stock?—What can we say of him, but that *he is not fit for his office*?

3. Much, very much, may be added to the interest of our meetings, in various ways by the ladies of the school. Let *them* throw off that reserve too often seen in meetings of this kind. Too many ladies think all the talking *at a teachers' meeting* must be done by the gentlemen. Let them carry out this principle:—what propriety is there, or what reason is there, that gentlemen should sustain a greater share of the conversation here than at a social party?—They would be very unwilling that gentlemen should engross all the conversation there—then why should they here?—Is it that the objects of the Sunday school are of less importance than the ordinary duties and accomplishments of life? Is it of less importance than poetry, of which they can generally talk long and warmly? Poetry may, even here find a kindred feeling; for there is no poetry so rich or so glowing as the "unwritten poetry" which falls from a young child's lips in its wonderings and its questions about the All-seeing God and about the "monitor within." Is it of less interest than music?—There is no music so sweet as the heart-warm prayer of the child. Painting, nature, feeling, each and all, may be found in the mind of the child, written there by an Omnipotent hand. Ladies do injustice to their own understandings by their reserve and silence at meetings of this kind; they seem tacitly to acknowledge that on all *light* subjects they can readily converse—but on *serious* subjects are silent; or else that the duties of the Sunday school are of less importance than the every day concerns of the world.

Reports from the Ladies' Associations, of which there is generally one or more attached to each school, add greatly to the interest of the meetings.—And here permit me for a moment to dwell on the great amount of good performed in their unobtrusive way by associations of the ladies attached to a Sunday school, for visiting the parents of those attending the school—relieving the poor children, of which there are always some in every school—providing clothes for the indigent—encouraging the constant and attentive at school—reclaiming the wandering and tardy—in all they seem like angels of light hovering around the abodes of poverty, vice and misery. Man cannot administer reproof and consolation, advice or assistance, with the delicate tact of a woman—on her, therefore, devolves the task of ministering to the vicious and the distressed; and this, by the ladies of some of our schools, is performed with a fidelity known only to their God—his approbation, and the joys of an approving conscience are their pure reward.—The Reports of these visits to the parents, which in some schools, (and they ought to be in all), are made at the teachers' meetings, are interesting in the extreme; they not only exhibit new traits in human character, but the reproofs which are occasionally administered to their fellow laborers in the work of love, while they are amusing, serve to incite to a more faithful performance of duty. As an instance: —"Called at Mrs ——'s, to see James. Inquired, as usual, when his teacher had called on him—was surprised to hear that he had not been there at all, though Mrs —— said his former teacher often visited them, and they should be glad to see his present teacher also."—Suffice it to say, the hint was not again needed.

4. *Business should be provided for the meeting.* No considerable body of persons can meet together, let the object be what it may, without any specified subject for action, and pass two or three hours pleasantly and profitably.—What then shall be the business of these meetings?—To this various answers may be returned. The method which seems to me most practicable and interesting is, the discussion of questions having a direct bearing on Sunday schools; for instance, "Modes of Instruction—which is best?"—"Are Manuals useful in a Sabbath school?"—"Should Natural History be made a part of Sabbath school instruction?" and many such. On all these subjects, as on every subject, there is a difference of opinion—new light is elicited; the experience of others is communicated, and thus the meetings are made not only interesting but profitable. Some prefer essays, with discussions on the subject of the essay—all conduce to the same end.—Generally, half an hour is occupied with the relation of the general concerns of the school—general arrangements made and to be made, &c. The most feasible way of selecting questions seems to be, to appoint a committee of ladies and gentlemen, who shall report questions for debate; they can then be taken up, and essays written on them, or discussions, as deemed most expedient.

5. *The frequency of the meetings.* Once in a fortnight, or once in a month, seems as often as they ought to take place. In the city, where there is generally a meeting of some kind for every evening in the week, once a month seems as often as they should be held. In country towns, perhaps they might be held more frequently to advantage. There can be, and in many places there is, a separate evening for the exposition of the scriptures.

Finally, let every teacher feel as if the interest of the meeting depended on *himself*. Let him not wait for his neighbor to talk, or to propound inquiry,—but act as if he felt the importance of the object they assemble to promote, and as if it depended on his individual efforts.

I have, Mr Editor, thrown out a few hints on the all-important subject of teachers' meetings, drawn from some experience. My object has been to state the practice in some cases, with the hope of eliciting from abler pens the experience of others. The subject is one of great importance, and one which has been a cause of much anxiety and inquiry in our Sabbath schools. Let us all bring our experience to the work, and we may perhaps find out some mode to render all our teachers' meetings interesting places of resort, and nurseries of the spirit of our great Teacher. We shall no longer hear of their being "given up in despair," but they will become associated in our hearts with the cause which we love—a cause which we believe to be the cause of religion, of philanthropy, of God.

HOWARD.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

INTEMPERANCE.

An event has just taken place in this town, which has brought great affliction upon a numerous family, and is fitted to call the serious attention of those who are engaged in the traffic in ardent spirit, to the evil tendencies and results of their business. At no store in the town of Westboro' is ardent spirit kept in any quantity; but in the adjoining town of Shrewsbury, there is a Retailer, to whom the few remaining drinkers of ardent spirit among us are in the habit of resorting for their supplies. Whether or not he is the only Retailer in Shrewsbury, I am unable to say; but he is known here as the person who furnishes the principal supply of spirit to moderate and immoderate drinkers in this vicinity.

Last Saturday evening after sun down, one of our citizens, by the name of Boyenton, left home for the store of the Retailer in Shrewsbury with a four gallon keg. He was much the worse for liquor, when he went away—and he went in opposition to the earnest and affectionate entreaty of his wife, who, with her numerous children, had long been a sufferer, and at times, a very severe sufferer, in consequence of his intemperance. She even entreated a neighbor, who seems to have been a partner in the enterprise, not to furnish her husband with either money or vessel for procuring rum. But her entreaties were of no avail. Her husband went for the rum, the keg being supplied by the neighbor; and on his return, by some means or other, he fell out of his wagon, and a little past ten o'clock was found dead in the road—the keg also lying in the road near by. The skin was not broken on any part of his body; but it is supposed, he received a blow on the head, either from the horse, or his fall, which put an end to his life. His errand to the shop, which had before been to him a place of seductive and ruinous influence, comprised the last business of his life. It was a fatal errand; and has involved in deep affliction a wife and eight children. It is true, he might have come to his end on the same spot and in the same way, had his errand been ever so laudable and proper; but in this, case, so far as known, he had no errand, except to procure an article, which has been notorious for making wretchedness in families, and for multiplying widows and orphans, ever since its introduction as an article of traffic and use among men.

A friend called on the afflicted family the next morning. The wife stated to him that her husband was not in his right mind, when he left home —that she entreated him not to go, and her neighbor, not to furnish him with the means of going for rum—that she did not think he would have gone, had he been sober. She said, that when sober, he was a good husband and father, and took a deep interest in the welfare of his family; and she expressed her belief, that he would have become a sober man, had it not been for influences exerted upon him either by persons, less intemperate than himself, or by his professed friend, the Retailer above referred to. She stated, that sometime past her husband gave his name to the Temperance Society, and for two or three months, was perfectly regular. She flattered herself, that she was yet to know the happiness of having a temperate husband; but her hopes were all blasted by a visit he paid to the Retailer in Shrewsbury. This disinterested friend read him such a lecture on the evils of Temperance Societies, as induced poor Boyenton to break his pledge; and bring home with him a bottle of rum. He told his wife on his return, that if she had been present, "Mr H. would have stopped her mouth about Temperance Societies pretty quick." Since that visit he has been frequently for rum to the same friend, and always found him ready to furnish a supply.

The funeral of Boyenton has been attended to day. The occasion was of a very solemn character, and created great sympathy for the afflicted family and a numerous collection of neighbors and friends. By the special request of the widow, her husband's friend, the Retailer, was requested to be present; but he did not make his appearance. What is the value of a Retailer's friendship for an intemperate customer's family?

The traffic in ardent spirit as drink, whether judged by its general, or its particular consequences, is evil, and nothing but evil. The general tendency and effect of it are to impoverish and demoralize the community; and the particular consequences are often, like the event I have noticed, of the most disastrous and distressing character. The death of poor Boyenton, and the affliction it has caused to a worthy family are the direct results of this traffic—and of the traffic carried on by Mr H. of Shrewsbury. Had he not been a Retailer, the probability is, that Boyenton would not have gone for rum on Saturday night, as he would have had to go several miles further in order to obtain it. He would probably have remained at home, till he was sober, and then given up the enterprise, at least for the present. But suppose he had gone to some other shop further off, and come to his death in the same way he has now done, what then? Does it justify me for being concerned in the death of my neighbor and the distress of his family, that another man would have been concerned, if I had not been? For my part, if evil must be done, I must prefer some body else would do it, rather than to do it myself. "Wo unto that man by whom the offence cometh."

Respectfully your friend,

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Westboro', Sept. 29th 1834.

FOR THE CHRISTIAN REGISTER.

MR GREENLEAF'S DISCOURSE,

Pronounced at his inauguration as Royall Professor of Law in Harvard University, August 26, 1834.

Every day adds strength to the conviction of the increasing demand in our country for scientific knowledge in the law, and of the ardor of the legal profession in its pursuit. We notice this more particularly in the elder states, where institutions, forms and manners have become more ripened, and where the rivalships consequent upon a highly cultivated state of society are more quickening and intense. And in the younger states the same spirit is extending, and under its influence the standard of professional excellence is rising with a rapidity second only to the advance of population.

As a necessary consequence we see an increasing disposition to foster the Law Schools which have been established for the purpose of drawing the student away from the dull and technical routine of office business, which so much interrupts his time, and giving him an opportunity, in a state of comparative quiet, and under instructers qualified and designated for the purpose, of becoming well versed in the principles of the profession as a science, which must be taught early, or else be but imperfectly learnt.

The Law School at Cambridge has sprung up under happy auspices and is sustained and elevated in its character by highly accomplished Professors. The address of Professor Greenleaf delivered at his inauguration as Royall Professor of Law confirms the opinion previously entertained of his professional reputation. It is in truth a felicitous production; chaste in style, of pure moral, religious and intellectual tone, of fervent spirit, and stamped with plain-hearted sincerity and truth. The importance of law to the individual and to society, and to the regulation of international affairs are well described and enforced, while the influence upon public, social and private life of those who practise it, and the necessity of deep, extensive and exact learning, are treated with an energy and feeling, which nothing but a full sense of their surpassing value could inspire.

On the other hand a just indignation is expressed of the evil example in society which one may afford, and the real injury he may produce upon the best interests of the community, who perverts his profession to the mere purposes of gain, and sells himself to the worst passions of his clients.

On the judiciary the author relies, and justly, as the saving power of the body politic. Let it be pure and well sustained and we shall be safe as a people. But if the bench be filled by men of mean abilities, scanty learning or questionable integrity, it will necessarily fall into contempt, and then we may indeed bid farewell to the purity of our sound political institutions, and to that personal freedom which we have thus far enjoyed as our birthright under the benign protection of the law.

It is gratifying to find the author in his closing remarks bearing his testimony to the importance and sacredness of Christianity.

"But it matters little to the peace of society, how wise or upright the judge or the jury may be, if their means of ascertaining the truth are feeble and inefficient; since judgments and decisions will be respected only in proportion to their supposed agreement with the actual merits of the case, in fact, as well as in law. The great instrument of eliciting truth is the hold obtained upon the conscience through the medium of an oath. The force of this hold will depend on the sense of moral obligation and accountability in the person taking it; and to strengthen, rather than to impair this, seems peculiarly to be demanded of us, who have such frequent occasion to resort to its agency. The utility of judicial tribunals is thus referred at last to the sanctions afforded by religion. In this country, religion in all its forms is freely tolerated; but its existence in any form, is left to depend on the support of public opinion. And the founder of our nation has remarked, that "in proportion as the structure of a government gives force to public opinion, it should be enlightened." Christianity founds its claim to our belief upon the weight of the evidence by which it is supported. This evidence is not peculiar to the department of theology; its rules are precisely those by which the law scans the conduct and language of men on all other subjects, even in their daily transactions. This branch of the law is one of our particular study. It is our constant employment to explore the mazes of falsehood, to detect its doublings, to pierce its thickest veils; to follow and expose its sophistries; to compare, with scrupulous exactness, the testimony of different witnesses, to examine their motives and their interests; to discover truth and separate it from error. Our fellow men know this to be our province; and perhaps this knowledge may have its influence to a greater extent than we or even they imagine. We are therefore required by the strongest motives,—by personal interest, by the ties of kindred and friendship, by the claims of patriotism and philanthropy, to examine, and that not lightly, the evidences on which christianity challenges our belief, and the degree of credit to which they are entitled. The christian religion is part of our common law, with the very texture of which it is interwoven. Its authority is frequently admitted in our statute-books; and its holy things are there expressly guarded from blasphemy and desecration. If it be found, as indeed it is, a message of peace on earth and good will to men; exhibiting the most perfect code of morals for our government, the purest patterns of exalted virtue for our imitation, and the brightest hopes, which can cheer the heart of man; let it receive the just tribute of our admiring approval, our reverential obedience, and our cordial support. I would implore the American lawyer unhesitatingly to follow in this, as in the other elements of the law, the great masters and sages of his profession; and while with swelling bosom he surveys the countless benefits rendered to his country by this his favorite science, let him not withhold from the Fountain and Source of all Law the free service of undissembled homage.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 11, 1834.

DISSENSIONS AMONG THE ORTHODOX.

We have devoted several of our columns in the three preceding papers to the subject of the dissensions among the Orthodox; not, as we have before asserted, because we take any pleasure in these dissensions as such, but because they afford some valuable lessons, which we are confident will at some time produce important results. We use the word "orthodox" because it is convenient, having been long applied to and claimed by a large body of Christians among us, who have been generally viewed as Calvinists, and some of whom regard those who do not believe their tenets as very defective Christians, if not infidels. And herein they are consistent. For knowing that they possess the true faith, and that it is through faith we are saved by God's grace, they infer that those who have not the same faith as themselves are not true Christians. We say they are consistent on the ground that their knowledge of essential truth is absolute, and that the faith taught in the scriptures embraces that truth as they understand it, and nothing less. To those who arrogate to themselves all this, we have only to say:—You claim to be God's vicegerents; you anticipate his judgment; you claim for man, who "looketh upon the outward appearance," what belongs to God only, who "looketh upon the heart;" you claim for yourselves, in fine, what nothing short of omniscience on your part can justify.—For those who do not arrogate to themselves so much as this, but who are humble enough to say,—By the light of God's word and the help of his grace, in aid of our own understandings, we hope we have obtained the knowledge of all essential religious truth;—we have no words but those of kindness to utter. We meet them on broad Christian ground, ever ready to search the scriptures with them, to find whether these things be so.

The first lesson to be learned from the existing dissensions of the orthodox is that which it teaches concerning creeds. And here it seems to us that the teaching is very plain; namely, that creeds as a bond of union and as intended to preserve permanent belief in the same system of doctrines, are not only worthless, but pernicious; and that those who think nearly alike can associate together much more harmoniously, and enjoy greater spiritual edification without any human formulas than with them. It was upon this ground that we made some free remarks a few weeks since upon the General Association of Congregational Churches in the State of New York, recently formed on the basis of a creed which they will doubtless have occasion to rue; for it is anti-congregational, and in its tendency hierarchical, and may interfere essentially with the rights of individual ministers and congregations.—Could any thing prove more completely the worthlessness of creeds, than the examples which we have brought before our readers; first of one of our most distinguished seminaries of learning (one of the last places in which truth ought to be swathed with the cast off tatters of antiquated school-divinity) and secondly in the Presbyterian Church? We ask our orthodox brethren of Massachusetts, how they would feel, if they were consociated under the incubus of a Calvinistic creed such as it once was, such as it now is in the Presbyterian Church, and if their departure from the faith concerning the imputation of Adam's sin and Christ's righteousness, a vicarious atonement, particular redemption &c., were charged home upon them as "dangerous and heretical, contrary to the gospel of God, and inconsistent with their confession of faith?" if they themselves were called "new lights, who have departed from the faith of our standards and preach another gospel"?—and all this by persons more orthodox (if two perfect things admit the comparative degree) than themselves? Such certainly would be their situation if what was orthodoxy a half a century ago were orthodoxy now. And how should orthodoxy change? We hear constantly of the Doctrines of the Reformation, as if Christian truth were then definitively settled, and is now sanctified by age. But it is no such thing; and creeds still stand in need of new modifications, as it seems, to make the system of doctrines square better with the philosophy of mind, and harmonize with human reason. It is therefore that we pronounce creeds to be worthless, degenerating into a form of words, engendering philosophical interpretations, received in substance, and in substance explained away, putting human ingenuity to the rack, and causing a wasting of that strength upon terms of man's invention, which should be expended in bringing home to the hearts and consciences of mankind the infallible truths of God's sacred word.

But here is something more charged upon creeds than their worthlessness. They are pernicious. We fully concur in the opinion of Mr Babcock, President of Waterville College, applied by him to academical teachers, and equally applicable we think to religious teachers; an opinion expressed in his Inaugural Address. "Though I would not advocate, and do not desire, any thing bearing the character of a religious test, as a qualification for the office of teacher, (from a settled conviction that such tests, on the one hand, tend to hypocrisy, or, on the other, to an undue reliance upon themselves, instead of a constant and discreet vigilance of the authorized guardians of our institutions,) still I cannot but regard it as an inestimable advantage, when public teachers derive their principles from the Sacred Scriptures, and have their hearts and lives conformed to their holy requirements." Here we have the whole matter from a gentleman whom we suppose to be orthodox in the received sense of the word, and who is certainly orthodox in our view. We quarrel with no man's creed, if it is his own creed, if he does not strive to impose it upon others by addressing their fears, and their prejudices, and exciting some of their worst passions. Such a process could never be attempted by a person professing those enlarged views which are so frankly expressed by President Babcock. It is not possible he can confine them to the Academical Teacher. How can they be so confined? If the test imposed upon a College teacher tends to engender hypocrisy, is not this tendency increased in the religious teacher, whose whole vigilance is demanded to guard it from invasion and to fortify it by all sorts of cunning devices, by all the arts of invention, by the utmost stretch of ingenuity, by tasking his zeal, by denouncing his opposers, by claiming absolute knowledge when he falters in argument, by rallying a host of auxiliaries who know nothing of the merits of the case, and in placing his security in numbers which he draws out in boastful array to swell the pomp of his self-decreed triumph?

It is no uncommon thing to find a man of some apparent independence of character giving strong intimations of breaking away from the painful shackles which have held his very *will* in bondage, and then brought back to gentle submission by stern rebuke, and led to explain away all the indications of recovering his freedom, which he seemed to be affording, as if they meant nothing, as if he still remained perfectly content with his captivity. And how shall we interpret this? We will not call it hypocrisy, nor fear, nor pride. It may be a mixture of all. He may deceive himself and come to think that his departure from the creed which he has professed is inconsiderable or unessential, and after all is such neither in kind nor in degree as to make it worth while to be strenuous. He may fear those with whom he is confederated, men no better, perhaps less thinking men, than himself: and may have an undefined fear too that he is committing an offence in the sight of God, by thinking his own thoughts; and then too his pride of consistency may come in, and make him shrink from the charge of a weak and wavering turn of mind. In fine, whatever view we take of the influence of creeds on the mind, they cripple all freedom of motion, and are in all points hostile to its independence and power, in its search after truth.

Then comes the danger of reposing quietly in forms of words, of letting conscience take its ease and sleep undisturbed. We all know how it is in the English Church; how its articles are by some considered Calvinistic and by more Arminian; how some regard them as the interpreters of the Scriptures, and others as articles to be interpreted by the Scriptures: how some look upon them as articles of peace, or what is the same thing a dead letter, and others respect them as articles to be believed with suitable mental reservations. To come home to our own country and our own times, things are not much better in the American Presbyterian Church. Some of the staunch supporters of its primitive purity would persuade us that wolves have come in unawares in sheep's clothing and devoured the flock. Those old fashioned men were simple enough to believe that their creed hedged in the fold so securely that the flock was safe. Finding at length that they have been taken by surprise and thoroughly outgeneraled they find they can do nothing but raise their loud lamentations and call names which they hope will bring odium upon their invaders. It is manifest, if they could now get the ascendency that non-conformity would be as great a crime in their hierarchy, as it ever has been in the English church, with the royal defender of the faith at its head, and that they would use their power as tyranically in ejecting and silencing the modern puritans who have sprung up in their church. Whether the new divinity men if they are, or shall become, the majority, will let the creed remain unreformed, and subject themselves to the reproach which has been cast upon the church of England of having a Calvinistic creed and an Arminian clergy, remains yet to be determined.

Thus much for the first lesson to be learned from the dissensions among the orthodox. Their creeds are worthless and pernicious. There is a still more important view of the case, and one which ought to be devoutly hailed by every lover of God's unadulterated word, namely, that the reign of Calvinism, as a system is fast approaching to that dissolution in this new world, which has already taken place in a great portion of protestant Christendom. But we cannot enter upon this subject now.

FOURTH OF JULY, 1834. Address on behalf of the Deinologian Society of Centre College; delivered at Danville, Kentucky. By Hon. George Robertson, Chief Justice of Kentucky.

We are not much pleased with the pedantry and affectation so prevalent in our Colleges of giving anglicised Greek names to their associations. And in the present case we are very much in the dark in regard to the meaning of the name. Whether it is a Society of terrible talkers, or talkers about terrible things, or alarmists, or something akin to these things, or not, we cannot venture to decide. But we are very well pleased with the address of Judge Robertson of whose reputation we know nothing except from this literary production. Our object in noticing it, however, is to quote a few remarks on important subjects, which derive their interest partly as coming from a distinguished functionary, in a distant state.

The first extract we quote respects our duties towards the Aborigines of *our country*.

We have owed, and *yet owe*, with augmented, and continually increasing obligations, a sacred debt of justice and magnanimity, to the aboriginal Red Men, whose homes we occupy, and whose council fires we have extinguished. Helpless, hopeless, and forlorn, a miserable remnant only remains of the once powerful lords of this continent. And shall the last melancholy relics of those vast tribes also perish? The honor of our country forbids it. The efforts hitherto, to meliorate their condition, though well intended, have not been always the most congenial, or appropriate, nor sufficiently earnest and persevering. They *can be yet* civilized—they *can yet* be reclaimed, and made useful and happy. Let it be done. America should do it—America can *do it*—and America, we trust and believe, will do it; and, if she shall accomplish it, though too long deferred, the tablet on which the achievement shall be recorded, will be one of the fairest in all her bright annals.

The next passage relates to Slavery, and the great object of universal emancipation. Whether his opinion respecting immediate emancipation be or be not sound, he should be greeted as a friend to the great cause, especially when we find him, in a spirit of conciliation, prophecying the coming great and glorious result to which we are all looking forward with hope more or less sanguine in regard to the time and the consequences.

The philanthropist has still also to lament, that a curse imposed on our ancestors when in colonial subjection, still lingers among us. Domestic slavery cannot be suddenly abolished in all the States, consistently with the welfare of either the black man or the white. A premature effort of inconsiderate humanity, might be disastrous, and would certainly

tend to defeat or retard the ultimate object of every good and wise man—universal emancipation. But we feel that public sentiment, public policy, and individual interest, are all conspiring to extirpate the great household evil, and will, in convenient time, and in some just and eligible mode, satisfactory to all, banish it forever from our land.

Lastly we select a part of the author's remarks upon the Constitution and the means of preserving it.

The Constitution as it was in the days of our fathers, will be endeared to us by many tender and interesting associations; and it is the veneration we feel for it, which gives to it its chief efficacy. Just as it is, it will preserve us if we preserve it; and if we transmit it pure and unchanged, we leave it improved—greatly improved by *trial* and by *age*.

But, unless the coming generation shall be properly prepared for constitutional liberty, its transmission to them will be a curse instead of a blessing; and the best hope for freedom the world ever had, will be blasted, and perhaps for ages. One of the greatest obligations, therefore, that rests upon us, is to our children—to qualify them for enjoying and preserving all the blessings of our free institutions, when we shall have gone "to the land where our fathers have gone."

The proposition that man is capable of self-government, presupposes, necessarily, that he is virtuous and intelligent. This *truth*, so self-evident, is exemplified by the history of every age.

Much has been written about the most effective social organization, and the best conservative principle of States. But all the wisdom of the most learned Philosophers, and all the artifices of the most experienced politicians, never did nor ever can project any expedient which can supply the want of a general diffusion of moral light. As a free moral agent, man in the social and civil state, must be regulated by moral principles. It is the dictate of reason as well as a law of nature that, among equals, the majority should govern; and, among equals, the majority will govern. But, unless the majority understand their rights, and their duties too, and possess the virtues essential to the maintenance of those rights, and the proper discharge of those duties, they will not long govern, and, whatever may be the form of government, they will, *in fact*, be governed. This is equally the dictate of reason and the law of nature.

That mind which is under the dominion of any other mind, is *not free*; it is a slave, though it may wear gilded chains. And a mind under the dominion of passion, ignorance, or vice, is not, whilst thus enslaved, a free agent, or fit to be free. A community of such minds cannot enjoy civil liberty.

BENEVOLENT FRATERNITY OF CHURCHES.

We are happy to present to the attention of the good people of this City, and to the public, that they may become acquainted with the increasing efforts now making for the better moral and religious condition of the poor—the following account of the Union which has taken place between several of the churches commonly denominated Unitarian, which is explained in the following statement; and to offer our ardent prayers for the successful prosecution of the objects embraced in the Report.

To the Central Board of the Benevolent Fraternity of Churches,

The Executive Committee beg leave respectfully to present their First Quarterly Report.

It has been their object within the last quarter to give as much form and stability as possible to the relations of the Fraternity both within itself and to the community. They have ascertained that nine congregations have connected themselves with the Fraternity, by choosing each five delegates who have seats at this Board; that two, viz. the First Church, and the West Church, will co-operate in the support of the Ministry at large, but decline any immediate connexion with the Fraternity; and that two others, viz. the South Congregational, and the Hawes Place, have deferred action upon the subject, from particular causes and not from any unfriendliness towards the plan.

The amount of subscriptions cannot yet be determined. From the information however which the Committee have received they have no doubt, that the receipts the present year will exceed $2000.

An arrangement has been completed with the Executive Committee of the American Unitarian Association, by which their interest in the Ministry at large has been transferred to the Executive Committee of the Benevolent Fraternity, under the condition that the latter assume the liabilities of the Ministry from the first of last May; from which time the Ministry is therefore supposed to have been under the charge of the Fraternity.

The Executive Committee have appointed Rev. Joseph Tuckerman, D. D., Mr Charles F. Barnard and Mr Frederick T. Gray, Ministers at large in this city for one year from the 1st of May, 1834; over which term of time only their authority extends.

They have after conference with these gentlemen voted their salaries, payable quarterly, as follows, viz. to Dr. Tuckerman $400, Mr Barnard $1000, Mr Gray $400.

Mr Barnard and Mr Gray being desirous to receive ordination as Evangelists, that they might in special cases administer the Christian rites, particularly the ordinance of baptism, which the usage of our churches precludes an unordained minister from administering, the Committee have approved of their wish, and prepared letters missive; which will be sent to the thirteen churches that were invited to form the Fraternity, requesting them to give their presence and assistance in a Council to be held for that purpose on the fourth Sunday evening in this month, October 36th, and have made what farther arrangments were necessary.

The Ministers at large have divided the city so as to give to each a particular district, viz. to Dr Tuckerman the central part, to Mr Gray the northern, and to Mr Barnard the southern. Mr Gray preaches every Sunday in the morning and afternoon at the Chapel in Friend Street, where a Sunday school is taught, whose members with their parents constitute the audience. After the first of November Mr Gray will also hold an evening service in the Chapel.

Mr Barnard has obtained from the city, free of rent, the use of the Ward room in Tremont Street, near Washington Street, where on Sunday he will hold the same services as Mr Gray. A large Sunday school has been taught during the summer in the Hollis Street church, together with an Infant Sunday School in the vestry, children from both of which will hereafter attend religious service in the room in Tremont Street.

The Executive Committee have not thought it best to impose any restrictions upon the Ministers at large, but prefer to leave the conduct of their ministry to their own judgment, with the understanding that it shall be pursued on the same general principles as have been observed by Dr Tuckerman and Mr Barnard in former years. The office in Tremont Street under the Savings' Bank is continued, and is found to be in various ways useful.

The Committee have stated that the receipts of the present year will probably exceed $2000. They would add that a larger sum than this will be wanted. The expenses of the Fraternity this year may be estimated at least at 2200; viz. Salaries of the three Ministers, $1800; Printing the Semiannual Reports of the Ministers, 100; Expenses of the Friend Street Chapel, of the room in Tremont Street, and of the Office of the Visitors of the Poor—not yet ascertained, but probably about—$200; Incidental Expenses, $100. The Committee therefore must urge upon the members of the Central Board the importance of exertion in securing a liberal subscription in their several congregations; and also of collecting and transmitting the amount of subscription as soon as possible after the present meeting, that the payments from the Treasury may be made punctually; which will be impossible unless attention be given to the subject, the funds now on hand being altogether insufficient for the purpose.

The Committee were directed to frame a code of By-Laws, which have been prepared and will be presented to this meeting.

The Committee having thus reported their proceedings during the first quarter of their connexion with this Board cannot refrain from expressing their joy, and their gratitude to God, that a plan which has seemed to them to promise much good to our city will at least have the opportunity of a fair and full trial. Dr Tuckerman has returned from Europe with his health, though not confirmed according to our hopes, yet so far restored that he can resume his duties, while Mr Barnard and Mr Gray devote their whole time and strength to the ministry. The poor are waiting to receive their counsels, and the rich are looking on with some, though it be a partial, measure of that sympathy which should bind the heart of every Christian to a work conceived in love and executed with fidelity. May the blessing of God give wisdom and success.

Boston, Oct. 5, 1834.

AGENT OF THE AMERICAN UNITARIAN ASSOCIATION.

We expect to be enabled occasionally to present to our readers accounts of what is doing by the Agent of the A. U. A. and thus also, in connection with his operations, of the condition and progress of the Unitarian cause. What follows will inform the friends of the Association of the most recent missionary labors of the agent.

I have lately been called to visit the towns of Brattleborough Vt., Walpole, Chesterfield, Fitzwilliam and Dublin, N. H. I also met at Walpole the Unitarian clergymen from Charlestown, Peterboro' and New Ipswich N. H. I was extremely gratified with what I saw and heard. Liberal Christianity has taken deep root in that region and seems to be extending as rapidly as would be consistent with a healthy growth. In some of these towns it is already well established and is now in a flourishing condition—in others it is on the advance. I was greeted cordially both by Ministers and people as the Agent of the A. U. A. and a strong interest in the objects of the Association was expressed. All seemed willing to aid us in our endeavors, if not, through inability, by pecuniary assistance, at least by good wishes, cordial greetings, and assurances of fervent prayers. All seemed gratified that I had visited them in my official capacity. The people seemed much encouraged by the assurance that they were not forgotten by their friends at a distance—that there were those who felt a deep interest in their welfare—who were watching anxiously their progress—and whose prayers were for their final success. I have been myself much pleased and trust somewhat profited by my visit—while I would hope that I have been instrumental of some good to those among whom I have sojourned.

J. Whitman.

Doctrine of the Trinity. We think that the Editor of the Recorder tasks us too severely. We did our best to explain the meaning of his paragraph upon the Trinity, and are told that our "exegesis is incorrect." We should have taken it kindly of the Editor of the Recorder, if he had pointed out in what particular we failed to interpret him rightly, (he must remember that we spoke cautiously) especially as he plainly implies that "study" is necessary in this instance, at least for the Editor of the Register, in order to interpret him rightly.

NEW PUBLICATIONS.

A Discourse pronounced at the Inauguration of the author, as Eliot Professor of Greek Literature in Harvard University. August 26, 1834. By Cornelius C. Felton.

After paying a due tribute to the munificence of Boston, and to the character of the late Samuel Eliot, the founder of the Greek Professorship, Mr Felton proceeds to speak of the mode of pursuing the objects intended to be accomplished by the course of Lectures prescribed in the statutes. This object he supposes to be "to illustrate the whole developement of the Greeks, in every form of intellectual action, and more particularly in every form of creative art." A brief outline is presented, corresponding with this view of the object, which is followed by a description of "some of the leading traits that mark the various forms in which the culture of the Greeks was unfolded." This description embraces their physical, moral and intellectual qualities, and the manifestation of them in poetry and other arts. It is a beautiful outline. The style of Mr Felton's Discourse is simple and classical, and worthy of his subject.

Eulogy on Lafayette, delivered in Faneuil Hall at the request of the Young Men of Boston, Sept. 6, 1834. By Edward Everett.

Mr Everett's Eulogy consists of a biographical account of Lafayette, with such philosophical illustrations and reflections as might be expected from a gentleman of his wide political information, and knowledge of the practical bearing of character, incidents, and plans of operation on great results. Having performed his task faithfully, with those qualifications, he has furnished us with all the Eulogy that could be desired on a great and good man, who has passed through an age of revolutions, in which he was a distinguished actor in both hemispheres, and through which he passed unspotted as the friend of mankind; "the rule of whose life was—*The love of liberty protected by law.*"

Mr Everett in a note prefixed to his Eulogy acknowledges the several sources from which he derived his information respecting the life of Lafayette, from which we extract the following part, as an interesting article of intelligence.

"I owe a more particular acknowledgment to Mr Sparks, who not only furnished me with the sheets of those parts of the unpublished volumes of Washington's Works which throw light on the military services of Lafayette in the war of the American Revolution, but placed in my hands a great mass of original papers of the highest interest and value, relating to the career of Lafayette, and furnished to Mr Sparks by the General himself, from his own collections and the public offices at Paris. These papers contain the Correspondence of Lafayette with Washington, from the year 1778 to his death; his Correspondence and Notes of his conferences with the Count de Vergennes and other French ministers; his Correspondence with his family and friends from America and from his prisons in Germany; Notes and Commentaries on the most important incidents of his life; his Correspondence with the Governor of Virginia and officers of the Army, especially during the campaign of 1781, and miscellaneous papers bearing on the main subject. They form altogether ample materials for a History of the Life and Services of Lafayette; a work which no one is so well qualified as Mr Sparks to execute, and which it is greatly to be wished he might be induced to undertake."

An Address, delivered before the Phi Beta Kappa Society of Harvard University, 28th August, 1834, on Classical Learning and Eloquence. By Wm H. Gardiner, Counsellor at Law.

We gave some account of this Address in the Register of the 6th September, such as we were able to give from hearing it delivered. We are glad to see it published. Mr Gardiner pleads the cause of classical learning with great ability, and points out the defects of its present state among us, with manly confidence and without exaggeration. While education in general has advanced, there has not been a corresponding advancement in classical education. He does not complain of the provision for improvement in common education; on the contrary he prays that all the people may not only be able to read and write, "but be so educated as to comprehend clearly the principles of the constitution under which they live; to be sensitive of its inestimable value; to feel instinctively the first noiseless step of encroachment; to scent usurpation from afar; to distinguish the warnings of patriotism from the clamor of faction."

We cannot afford room to analyze this discourse; and we cannot forbear to express our commendation of the natural style in which the good thoughts are clothed. We have in our humble endeavors in time past, used what influence we possessed to discourage affected, mystical, prose-run-mad composition, both among men and boys; and we are glad to avail ourselves of the influence of such a scholar as Mr Gardiner for needful admonitions upon this subject. Speaking of "the more ambitious kinds of composition," he says, "we find the great mass of modern fine writing, from Bulwer's novels down to Blackwood's Magazine, worthy of all condemnation for its vile and vitiated taste both in sentiment and diction; a false, glaring, exaggerated style, adapted, it may be, for popular effect, but making the judicious grieve." It is true.

A Harmony of the Gospel in Greek, in the general Order of Le Clerc and Newcome, with Newcome's Notes. Printed from the Text and with the Various Readings of Knapp. The whole revised and the Greek Text newly arranged by Edward Robinson, D. D.

The title page describes the plan of this Harmony so fully, that little need be added. It is arranged so as to cause very little waste of room in the columns containing the parallelisms. "The principle of the arrangement is similar to that of Griesbach in his *Synopsis Evangeliorum*, especially as published by Roediger, Halle, 1827." The chronological order of Le Clerc and Newcome is generally adopted, and Newcome's notes; preface and sectional divisions are retained. The period of Christ's ministry, according to Newcome, whose chronology is followed, is about three years and six months. Theologians, it is hardly necessary to add, are not agreed on this subject, and we should have been pleased to have seen Dr Robinson's arguments upon it. His well known learning is a sufficient recommendation of the "Harmony," and though we have not examined it enough to vouch for the correctness of the printing, yet the means of obtaining typographical accuracy are such at the Andover press, (at which we suppose it was printed) that there is every reason to confide in it in this respect.

A Sermon preached at the Dedication of the Second Congregational Church in Leicester, Aug. 12, 1834. By James Walker.

The text of Mr Walker is that beautiful allegorical passage in Ephesians ii. 19-22. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."

The preacher, by the happy choice of his text, passed very naturally from the "outer and material temple" to the inner and spiritual temple to be built up in the soul." In the building up of the inward or spiritual life, three stages are marked out, namely, Faith, Regeneration and Atonement, and are handled "not as matters of speculation, but as matters of experience." The Sermon is ingenious and striking, and its spirit is altogether worthy of the author, or of any divine. But we do not feel strenuous for retaining words which have been used in technical and systematic theology, if it is to cost us much pains to explain our deviations from that technical use.

Faith is truly, as Mr Walker regards it, the origin of every thing religious and spiritual. In a scriptural sense it is even something more. According to Paul's definition of it, a most beautiful and comprehensive definition, it is "the substance of things hoped for, and the evidence of things not seen"; that which turns hope, as it were, into possession,—and the invisible into an image perceptible to inward vision in a degree reaching to full persuasion. "To have faith," says Mr Walker, in the sense of believing in a spiritual world as a reality, "it is necessary that a man should feel and speak and act under the influence of a living sense of the existence and reality of the material world."

Again he says, "Regeneration, or the new life, is the life of faith, and bears the same relation to faith itself which the life of the senses bears to the senses themselves."

The author makes it requisite to true faith, "that a man should feel and speak and act under a living sense of the existence and reality of the spiritual world." This appears to us much the same as saying that the faith, which is a matter of experience, and not of speculation, is a living principle, manifested by feeling, speaking and acting according to its dictates, and that regeneration if we choose to call it so, is only this manifestation, a manifestation of faith alive to the existence of a spiritual world. The ascribing of three distinct periods or "Epochs" to faith, resignation, and atonement, or reconciliation, appears to us too artificial, too much like falling into the ranks of system makers.

A Sermon preached at the Ordination of Rev. Samuel May Jr, as Minister of the Second Congregational Society in Leicester, August 13th, 1834. By Francis W. P. Greenwood.

Text 1 Thess. v. 12; "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you."

Mr Greenwood shows that particular Ecclesiastical provisions are mere conventional matters, and that all that is required in the Scriptures of the New Testament, in regard to ministers, is a due consideration of their persons and office, as Christian teachers. He claims in behalf of ministers that the congregation do not "require excellence on all points," and that ministers "should be allowed to maintain unimpaired their personal independence." These topics are well enforced and illustrated.

ECCLESIASTICAL.

Installation.—On the 24th Sept. the Rev. Horatio Wood was installed Pastor of the First Congregational Society in Walpole, N. H. Introductory Prayer by Rev. Mr Crosby, Charlestown N. H.—Reading of the Scriptures by Rev. Mr Hosmer of Northfield Mass.—Sermon by Rev. Jason Whitman, Boston. Text Luke xiii, 23, 14. "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate."—Installation Prayer by Rev. Mr Abbot, Peterborough.—Charge by Rev. Mr Abbot, Windham.—Right Hand of Fellowship by Rev. Mr Thomas, Concord N. H.—Address to the people by Rev. Mr Peabody, Portsmouth.—Concluding Prayer by Rev. Mr Bates, New Ipswich. The exercises were of the character to be desired on such an occasion, deeply serious, practical, solemn and impressive. While they were suited to the times, they breathed a full spirit of love and piety. They made one feel the superior value of simple, plain, essential truth. Many must have resolved to consider this for the future as entitled to our highest inquiries, and to give to it the thoughts and affections to be regulated and directed by it. When all appear to go away well pleased with such services, as was the case at this time, we may well calculate upon good done to the community generally, and the heart of every christian will rejoice.

Ordination.—The ordination of Mr John Lewis Russell from the Cambridge Theol. School of the class of 1831, as an Evangelist, took place in the Independent Church, Salem, on Thursday Oct. 2d. Introductory Prayer and Reading of the Scriptures by Mr Thayer of Beverly. Sermon by Mr Sewall, Danvers; Ordaining Prayer by Mr Bartlett, Marblehead; Charge by Dr Parkman; fellowship of Churches by Mr Thompson of Salem; Concluding Prayer by Dr Parkman. We understand that Mr Russell is destined for Pittsburg Pa.

'Dedication and Ordination at Bridgewater.—The House of Public Worship, erected at Bridgewater for the use of the New Church, was dedicated on Wednesday, the third day of September; and Mr Samuel Worcester was duly ordained as Priest and Teaching Minister of the Society there, on the same day. The dedication and consecration service was new, and we have procured a copy for insertion below. It was performed by Rev. M. M. Carll, of Philadelphia, the officiating Minister on the occasion, and Mr Samuel Worcester, who acted in behalf of the society. It was followed by the Lord's Prayer, and a chant concluded the service.

'The ordination service was then performed by Rev. C. I. Doughty, of New York. This was abridged from the New Church Liturgy. Mr Doughty then delivered a discourse from Matthew xxviii. 19. which will be found in the previous part of our present number. The weather was very fine, and the services were attended by many receivers and others, from the vicinity; the house being entirely filled, even to the aisles and entry.

Dedication and consecration service.

Minister. 'Hear O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

'Thou shalt love thy neighbor as thyself.

People. 'This God is our God, and we will keep His commandments.

Minister. 'The works of His hands are truth and judgment; all His commandments are sure. They stand fast forever and ever; they are done in truth and uprightness.

People. 'We will worship towards His holy temple.

Minister. 'The worship of heaven is addressed to the Lord God and Saviour Jesus Christ, who is the true God manifested in His Divine Humanity. And this appears from the following passages in the Revelations. "And I beheld, and I heard the voice of many angels round about the throne, and the animals, and the elders; and the number of them was myriads of myriads and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power be unto Him who sitteth upon the throne, and unto the Lamb forever."

People. 'He is the Alpha and the Omega, the Beginning and the End, the First and the Last. We desire that the worship and service of Him which are in the heavens, may descend in us, and become our worship and service,—that His kingdom may come, and His will may be done on earth as it is in heaven. And to this end we have built this house, which we do now solemnly dedicate, and desire you, Sir, as a priest and minister of our Lord Jesus Christ, to consecrate to His worship and service. We have built this altar that we may offer sacrifices to Him alone,—the sacrifices of a broken heart—of a broken and contrite spirit. We acknowledge Him, and Him alone, as our Lord and Master. Of Him we desire to receive Heavenly Doctrines, and all Truths of Heavenly Doctrine,—even the Heavenly Doctrines and Truths of the New Jerusalem. We know and acknowledge that these Doctrines and Truths are now revealed from heaven by the Lord, inasmuch as He has opened the interior, heavenly meaning of the Word, and given men ability to learn and do its truths. These are the truths in which we desire that we, and our children, and our children's children, may be instructed in this House. Here we desire to receive from the Lord love of the good which His truth teaches us to do. To all the holy purposes of instruction and worship according to the Heavenly Doctrines of the New Jerusalem, we dedicate this House, and all parts thereof,—desiring and praying that here the tabernacle of God may be with men, and that He may dwell with them, and that they may be His people, and that God Himself may be with them, their God.

Minister. 'According to your faith, so be it unto you. This house, its altar, its pulpit, its seats, and all things thereto belonging, are hereby, in the Name of the Lord God and Saviour Jesus Christ, consecrated to all the purposes of instruction and worship according to the Heavenly Doctrines of the New Jerusalem. Here we place His Holy Word, which is His Name,—remembering His gracious promise—"in all places where I set the memory of my Name, I will come unto thee, and will bless thee." When the teachers of truth here open the Word of the Lord, may His Holy Spirit of Truth descend, and guide them into all truth. Here let the Holy Sacrement of Baptism be administered, and introduction be thereby given to the New Heaven and the New Church, in the Name of the Father, and of the Son, and of the Holy Spirit. Here may the Holy Sacrament of the Lord's Supper be administered, and the truths of faith and the goods of love from the Divine Humanity of the Lord, give truly human life to all who eat and drink at this table. Here may prayers be offered in the name of the Lord, with that genuine faith through which the Lord grants the answer of prayers. Here may His people express their affections of good and truth, in chants and songs of praise, and thanksgiving, and glorification. And here may all services of religious instruction and worship be performed in Him who is the Temple of the New Jerusalem, even the Lord God Almighty and the Lamb. Amen.

People. Amen.—*New Jerusalem Magazine.*

OBITUARY.

For the Christian Register.

MR OREN SMITH.

Died in this city on the 26th ult. Oren Smith of Easton, Mass; a member of the Theological School in Harvard University,

By this decease, a family and large circle of friends are made to mourn for an irreparable loss, and Society is deprived of one, who gave high promise of usefulness. His fellow Students would here pay a sincere tribute of respect and affection to his memory. They mourn the death of their brother, but their mourning is without despondency. The faith, that adorned his life was his blessed trust in death, and the character, so loved in the companion of their joys and studies, seems doubly dear to them, as it was manifested in his last hours and as it dwells vividly in their remembrance.

Mr Smith was religious from childhood. His education, as well as the tendencies of his own heart led him to the faith and practice of Christianity. He lost his father in early life; but he had the constant care of a religious mother to watch over him, and he enjoyed those precious domestic influences, that give the character its happy gentleness, and arm it with that armor of uprightness, that is proof against life's countless trials and temptations. He was always more than faithful to the hopes and cares of his friends. He strove to be a disciple of Jesus in singleness of heart. Though within a few years his religious opinions have had a considerable change, his whole life shewed a spirit, that needed no change, except that of progress, which is independent of any differences of sect.

His mind gave great promise of usefulness. It was eminently clear and active. His character had a remarkable cheerfulness and tranquillity, which seemed to be the result and reward of a pure life. His last illness shewed the depth and strength of his character and the wonderful power of Christian resignation and truth. The confiding words of prayer were his only complaints in his distress. The voice, that has been so constantly heard, on the Sabbath and at morning and evening devotions, singing in the choir with his companions, breathed, even in moments of delirium, those hymns to God, which had become the heart's spontaneous language, as if when the mind ceased to give its counsels the very frame were instinct with devotion; as if the harp, so long strung to the praises of the Almighty, continued to vibrate gently with the notes of praise, even when its master's hand had ceased to touch its strings.

The fellow-students of the deceased offer this simple tribute to the virtues of their departed brother. They trust, that they and all who give a passing glance at this slight notice, may feel the warning: "Be ye also ready."

Divinity College, Oct. 3d, 1834.

INTELLIGENCE.

BY HIS EXCELLENCY JOHN DAVIS,
Governor of the Commonwealth of Massachusetts.

A PROCLAMATION.

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

The fruits of the earth on which we rely for sustenance are matured. The husbandman is now reaping the bounties of a kind Providence, as the reward of his toil, and the season is near when it has been customary to offer to the Supreme Being the tribute of our Gratitude for the many blessings conferred upon us.

Our own feebleness and limited intelligence is manifest. We can neither cause the sun to shine nor the earth to be warmed; the rains to descend nor vegetation to spring into existence. To-day the green grass covers the hills;—to-morrow they are veiled with a mantle of snow. To-day the trees are clothed with lovely verdure;—to-morrow the biting frost reveals their naked limbs. But we can neither make the green grass, or unfold the leaf, nor can we produce their destroyer, the frost. To-day the currents of life run strong in man. He sees, hears, thinks, speaks;—to-morrow the currents are still, the eye is dim, the ear is deaf, the mind has fled, the voice is dumb;—but we cannot make life or avert the fatal shaft of death. Without food and raiment we should perish, but we cannot make the products of the earth. These are not the attributes of Man but the characteristics of Perfect Wisdom and Almighty Power.

We are, then, humble, dependent beings, relying for life itself, and all its rational enjoyments, upon Him who gives us and all around us existence;—and it is renewedly our duty to present to him an offering of our grateful hearts; to implore forgiveness of our sins; and to beseech him to sustain us in the way we should go.

I do, therefore, with the advice and consent of the Council, appoint THURSDAY, the twenty-seventh day of November next, to be observed by the People of this Commonwealth as a Day of Public Thanksgiving. And the People are requested to assemble in their places of worship, that all may unite in becoming adoration and praise to the Great Parent of the Universe, for the preservation of health among us, while other portions of the Earth have been afflicted with destructive pestilence: for blessing the labors of the Husbandman, the Navigator, the Artisan, and vouchsafing to all engaged in lawful employments many and distinguished favors; for establishing in the human heart the principle of benevolence, which dispenses charities to the poor and consolation to the afflicted;—for the continued and enlarged means of moral and intellectual improvement;—for numerous deliverance from perils which have beset our paths;—and, especially, for the blessings of the Gospel of Christ, which exalts, purifies, and redeems the soul from sin.

And, while we thus render, to our Father in Heaven, our tribute of Gratitude for the favors which we daily recieve from His benevolence, we should learn to trust in His Mercy; to confide in Him to sustain us amid perils and want; to honor Him with obedience; to be grateful in prosperity; to be submissive under the chastenings of adversity; and to mingle with our thanks for past good, and with our confiding assurance in His Divine Providence, aspirations for the prosperity, the health, the happiness, and moral improvement, of all the People of the Commonwealth;—for the lasting Union of the States;—that the Government over them may be administered with wisdom;—that power, wherever entrusted, may be exercised lawfully and with moderation;—that the blessings of civil and religious Liberty may be continued to us and extended to all Mankind;—and that Christianity may be spread abroad, filling every where the hearts of men with piety, with the love of peace, and with a zeal to do good.

Given at the Council Chamber in Boston, this first day of October, in the year of our Lord one thousand eight hundred and thirty-four, and the fifty-ninth year of the Independence of the United States.

John Davis.

By his Excellency the Governor, with the advice and consent of the Council.

Edward D. Bangs, Secretary.

God save the Commonwealth of Massachusetts!

Western Expidition.—Extract from a letter received by the Editor of the 'Missouri Enquirer.'

Waters of the Colerado of the West, Jan. 23, 1834.

'Professor Nuttall, of Cambridge, Massachusetts, who accompanied us for the purpose of making Botanical inquiries, has met with the most flattering success. Mr Townsend, the Orinithologist from Philadelphia, who has also accompanied us, has surpassed the most sanguine expectations. Last evening he informed me that he had discovered fifteen new apecies of birds, six that were doubtful, and twenty that were rarely found. It is the intention of both these gentlemen, to explore the Oregon Territory. From their unremitted exertions, I fondly anticipate that the result of their labors will be many interesting accessions to their respective sciences.

'We left Liberty as you may recollect, on the 25th of April, and arrived at this place (a distance of about eleven or twelve hundred miles) on the 20th inst., few difficulties having occurred on the way, excepting those which are inseparable from the trip. We have not been further north than latitude 43 degress and 10 seconds, which was on Sweet Water, a tributary stream of the Platte. We are now in Latitude 41 degrees 43 seconds, Longitude 112 degrees, 34 seconds west from Greenwich. I must here remark that much credit is due to Capt. Wyeth, for the manner in which he has led us forward. This gentleman unites in his character qualifications not always to be found, untiring prudence and circumspection, with unhesitating bravery and perseverance.

'In a company composed of such a variety of characters as a Rocky Mountain company usually is, it might reasonably have been expected, that we should sometimes be placed in disagreeable circumstances, yet it is due to the whole to say, that we have almost invariably been treated with politeness and respect.

'On our arrival at this place, we saw some few of the Indians with whom it is expected we shall locate. They appear eager for instruction in Literature and the principles of the 'White man's religion.' From this circumstance and the information we have been able to collect from other sources, we indulge a pleasing hope that open arms await us. Surely every philanthropic heart must ardently desire the dissemination of knowledge and revealed truth among this honest, moral and yet superstitious and unhappy people.

'The distance we have yet to travel before we reach the Pacific Ocean is estimated at something like a thousand miles. We will then have to retrace six or seven hundred miles of our journey. But with regard to our future operations my information is very vague and imperfect.

'I remain yours with sentiments of respect.

P. L. Edwards.'

MARRIAGES.

In this city by Rev. Dr Parkman, Mr James Gordon to Miss Jane Curow.

In Northboro', Mr Lewis M. Harrington to Miss Martha Harrington.

In Portsmouth, Mr Wm. Haven, Jr. merchant of Charleston, S. C. to Miss Susan P. Lyman, of P.

DEATHS.

In this city, on Friday evening, of consumption, Mrs Harriet B. S. wife of Silas P. Meriam, 29.

In Charlestown, 30th ult. widow Margaret Andrews, 80, late of Boston.

In New Orleans, 17th ult. of fever, Mr Daniel Clifford, 25, of Edgecomb, Maine, and late of East Cambridge.

On board ship Wm. Wirt, Mr Wm. Spooner, of New Bedford, 31.

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

Advertisement. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO. 114 Washington street. oct 11

BOOK AND JOB PRINTING.

I. R. BUTTS has removed from School street to No. 14 Water street, corner of Devonshire street, where he is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low. sept 20 ep 1 year

FOREIGN BOOKS.

A LARGE assortment of Elementary and Classical Foreign Books for sale at S. BURDETT & CO.'s Store, No. 18 Court street, in the following languages, viz—

French—Spanish—Italian—Portuguese—German Dutch—Danish—Swedish—Polish—Russian—Modern Greek—Latin—Greek—Hebrew—and other Languages, ancient and modern. istf oct 4

PORTRAIT OF MISS MARTINEAU.

FOR sale by the subscribers a fine lithographic Engraving of Miss Martineau—pronounced an excellent likeness. Price 37 1-2 cts.

Oct 4 RUSSELL, ODIORNE & Co.

TEST OF THE CHRISTIAN CHARACTER.

REV. DR EATON'S SERMON, on the "Test of the Christian Character" is for sale in this city by B. H. Greene, No. 124 Washington St.

THE UNITARIAN.

JUST Published, by James Munroe & Co. Cambridge, and Russell, Odiorne & Metcalf, Boston. The Unitarian of September. Sept 6

SCHOOL FOR YOUNG LADIES.

THE next quarter of the subscriber's School for Young Ladies, at No. 27, Mount Vernon street, will commence on Monday, the 1st of September next. JOSEPH HALE ABBOT.

aug 30

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

NEW ENGLAND MAGAZINE.

THE New England Magazine of Sept. is Just Published, by J. T. Buckingham, Congress street, Boston. sept 6

MR ABBOTT'S LECTURE.

THE duties of Parents, in regard to the Schools where their children are instructed. A Lecture delivered before the American Institute of Instruction, at their fifth annual meeting, By Jacob Abbott. Published by the order of the Institute. For sale by CARTER, HENDEE & CO. 131 Washington Street. Price Two Dollars per hundred.

It forms a duodecimo pamphlet of sixteen pages and is afforded at the above low price, for the purpose of distribution. sept 13

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the Teeth.

Reference to W. P. Greenwood, Surgeon Dentist, and Dr M. S. Perry. sept 27

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many

POETRY.

FOR THE CHRISTIAN REGISTER.

"STAND IN THE GUSH OF MORNING'S LIGHT."—MS. Sermon,—Sept. 21.

Awake! behold yon golden light!
Go forth,—and bathe in living streams;
Nature retreats from ebon Night,
And hails with rapture Morning's beams.

O glory, glory!—this our world
One wide, resplendent garden is!
Bright Day her banner waves, unfurled;—
These wonders,—splendors,—they are His,

Who called the wide Creation fair;
Who spake, and said, "Behold 't is good";
Whose power supreme through fields of air,
And floods of light, majestic moved.

Thou, Lord! in whom we live and move;
Thou God Supreme! behold us here;
We bow,—our souls adore and love,
Love with the "trust that passeth fear."

Be thou our Father! we will yield
To thy behests obedience due;
Be thou our Guide, our Guard, our Shield,
For mercy, grace, and peace we sue.

Thus here on earth thy will be done,
Our souls with thee and in thee dwell:
Through death, eternal bliss be won;
We drink from Siloa's LIVING well! X.

[From the Token for 1835.]

GOOD NIGHT.

FROM THE GERMAN OF KORNER.

Good night!
To the weary, slumbers light.
Day draws softly to its close,
Busy hands now seek repose,
Till awakes the morning bright.
Good night!

Seek repose!
Weary eyelids gently close.
Still, more still, the lonely street,
The watchman's horn sounds far and sweet,
And the night bids friends and foes
"Seek repose!"

Slumbers sweet!
Dreams of heaven around thee meet.
Him whom love torments by day,
Shall the dreams of night repay,
Him the loved-one's voice shall greet;
"Slumbers sweet!"

Good night!
Slumber, till the day dawns bright,
Slumber, till another morrow
Comes with all its care and sorrow;
Our Father watches—fear takes flight;
Good night!—Good night! L.

MISCELLANEOUS.

REMOVAL OF THE INDIANS.

We are always willing to take what consolation we can from the good which proceeds from wrong doing, when the good pertains to the injured party. Whatever injustice has been done to the Indians within the United States Territories, will be hereafter a matter of history. The policy of the government is fixed and now taking effect; and no great length of time will elapse before the great body of the Indians east of the Mississippi will remove to the west of that River, and have as we trust full, permanent and undisturbed possession of the Western Territory reserved for their abode. The following general account of this territory, and the manner in which it is regarded by the Indians who have migrated thither is taken from the Report of the Board of "Commissioners of Indian Affairs," appended to a Report of the Committee on Indian Affairs (of which the Hon. Horace Everett of Vermont was chairman) appointed at the last session of Congress.

The commissioners have no doubt that, take this country just as it is with all its varieties of rich and fertile bottom land and uplands, its ragged mountains and flint hills, and its timbered and also extensive prairie lands; it is much better calculated for the residence of the Indians, than if the whole was covered with a dense forest, such as once existed in the Atlantic States; for the Indians would not very soon, if ever, convert such forest into fruitful fields. The prairies, therefore, instead of an objection to the country, in many respects are a great advantage. An Indian family can now locate themselves by the side of a spring or watercourse where timber is found, and cultivate a few acres of corn and vegetables; and while his pasture and meadow lands are provided by a bounteous Providence, he may see his flocks and herds increase and multiply around him with a very little attention. This country is admirably adapted to the raising of stock of every description. South of the Kanzas River there is no absolute necessity to provide for them in winter, as they live in the range winter and summer. Sheep, particularly, do very well, and they shear them here twice a year: and it is thought that, with proper attention, (other things being equal,) a flock of one hundred sheep will yield 500 pounds of wool per year, as readily as the same number would yield 300 in the Eastern States. And if encouragement was afforded by Government in introducing flocks of the best sheep, and distributing them from time to time among the Indians, the day would not be far distant, when the woollen factories of the East could receive their supply of wool from this region.

In a country like this, where their pasture and meadow lands cost the settlers nothing; and where their flocks can sustain themselves winter and summer, and be multiplied to any extent; and where they will yield two-fifths more *per capita* than they can in the East, what is to prevent this result?

The commissioners are persuaded that no situation could have been selected for the location of the Indians, more happily adapted than this to effect their civilization, by a transition from the hunter to the pastoral life; and by gradually introducing among them agriculture and the useful arts; and by giving them intellectual, moral, and religious instruction. This is not a matetr merely of conjecture,but of sober reality, tested by what has already been done. We shall here produce an example worthy of notice. It will be seen, by a reference to the Cherokee treaty of 1817, that a division had taken place between the upper and lower towns, on the question, "whether, as a nation, they would adopt the pursuits of agriculture and civilized life, or continue their old habits, superstitions, and pursuits of the hunter state. The upper towns resolved to continue as they were: and for this purpose exchanged their lands with the Government, and removed to the Arkansas, that they might live after their old ways and customs. In short, they came here wild Indians in every respect. But what is their present condition? "They are settled in their habits, generally employed in agriculture, and live and dress comfortably, after the American costume. The state of morals is, generally, as good as it is in the newly settled parts of the country, and in many respects better; their heathenish superstitions and customs are wholly abandoned, except by a few of the lowest and most degraded class; their houses are comfortable, and to a considerable extent well supplied with furniture and provisions. They raise all the common articles of consumption for their own use, and considerable quantities both of vegetables and meat for market. Nearly all their females know how to spin and weave the cotton and wool produced by their people, and are furnished with the means of doing so. In all these respects their improvement has been great, and is growing every year." There are also schools established, and several of their own youth qualified for teachers. Churches have also been organized, and one of their young men is now pursuing a course of theological studies for the christian ministry. A bible, temperance, and other benevolent societies are in operation, and doing much good. A Government has been organized by them, laws ordained, and rigidly enforced by a body of sheriffs, termed Light Horse. And several of the natives are reputable traders, and carry on a very extensive mercantile business.

The wild Osages, too, who have been generally averse to civilization, now manifest a willingness to follow the example of the Cherokees, Creeks, and Choctaws, whom they see at all seasons have an abundance of the necessaries of life, while they are frequently in a starving condition, and are obliged to subsist on roots. A few years since, Mr William C. Requa, a missionary from New york, commenced a settlement on the Neosho River, and invited the Osages to settle with him, and proposed to instruct them to plough, and make fields and houses, and furnished them seeds and domestic animals. The consequence has been, this settlement has increased to about thirty families. They have an abundance of all that is requisite for their comfortable subsistence, they have given up the chase as a living, and no longer go on parties of war and plunder; they have all their fields under good cultivation, comfortable cabins, domestic animals, and a sufficient quantity of corn and Irish potatoes for their support, and even some occasionally to give away.

The removal of the Indians from the east to the west of the Mississippi, has not had, as was anticipated by some, a deleterious and discouraging influence. It has stimulated them to action, and their condition has been greatly improved. They have built themselves comfortable cabins, such as are generally seen in our new settlements; opened small plantations, and that sometimes without any assistance or means, except their axe and their hoe. This is very perceptible, especially with the Creeks and Choctaws, who are getting fine plantations, and those who have been in the country a few years already raise considerable produce for sale. They have also encouraged district schools, and a considerable portion of this expense is borne by the Indians themselves. The influence of the Gospel has also been very perceptible, in elevating their moral character, and promoting habits of industry. And if the benevolent views of the Government can be carried into effect by public servants, who have the interest of the Indians at heart, and will exert themselves to check those evils which have been their ruin, the ardent desires of the philanthropist and the christian for them will yet be realized; and their removal will prove the greatest blessing that has ever been conferred upon the red men of the wilderness, by any nation since the discovery of America.

SHAKERISM.

Having visited the Shaker settlement in Warrensville, Cuyahoga Co. last week, for the purpose of gaining what information I could respecting the doctrines and customs of that people. I send you the following brief sketch, hoping it may interest and profit some of your readers who may be unacquainted with the essential principles of Shakerism. I never have seen any statement of the doctrines of this sect, and knew but little of them till I went and saw. At this I wondered the more, since it was known that many well disposed people *supposing they hold the truth*, are led by specious appearances, large professions of religious enjoyment and spiritual knowledge to break away from every social tie—relinquish the honorable employment of life—neglect the most imperious duties—and turn Shakers, without staying to learn whether the essential principles of the Christian faith are held or rejected by these sanctimonious self-denialists.

The outside appearance of religion among this class of men, is in many respects commendable; and some traits in their character worthy of imitation. They are reputed upright in their dealings, and the stranger who calls to see them is received and treated with kindness. They are industrious—live frugally and cheerfully on the products of home manufacturing, and neither benefit nor disturb Society around them. But when thus much is said in their praise, all is said. Their religious faith has scarcely an equal in absurdity among all the *isms* of the last century, not even excepting the book of Mormon.

The sect originated in England about the year 1760, and soon after in the United States. It is manifestly, at least from its history in this county, the offspring of fanaticism; and consequently their theories in doctrine are wild and visionary. They professedly give credence to the Old and New Testament; but hold as the foundation of their faith, that Christ has already made his second appearance in the person of *Ann Lee*, to whom they pay religious honors, ascribing to her the same attributes they do to the Lord Jesus.

They speak of the Messiah as being divine, but in reality deny this doctrine, making his divinity consist in the impartation of the Spirit or Holy Ghost, and not in any union of the Divine and human natures. Thus they place the Eternal Son of God on a level with all who believe in him—*their bodies* being fitly called 'the temple of the Holy Ghost.'

They ridicule the doctrine of *vicarious atonement*, and maintain that Christ, the Head of the church, suffered only as a patern for his followers, and that they who "suffer with him shall," on the ground of their sufferings, "reign with him." The burden of their message to the worldling, (such they name all who follow not with them) is, that they confess their sins, practice self-denial, and bear the cross. This is all right, if rightly understood. But what is their explanation? In reference to the first, they confess not to God, nor "to one another," as the Scripture enjoins, but in the true spirit of Romanism, to the priest, to whom they also look for pardon. The two last may be classed together, and according to their own account, consist chiefly in refraining from the *marriage* connection, or in case such connections have been formed, in "putting asunder what God has joined together." As an evidence of the power of their faith in its triumph over the strongest attachment of nature and the most tender affections of the heart, I was referred to several living epistles resident in that village. I will mention a few circumstances in these cases, for their conquests over the flesh surely have something of the marvellous in them. One was a husband and a father, but his faith in shakerism is so strong that he has *abandoned* the wife whom he had sworn to love and protect, leaving her with a helpless family to feel the ills of pinching poverty and clamorous want. The other quite as illustrious, is of a mother, (apparently intelligent,) who left, in this county a husband and four little children, whom she has not seen for more than a year. So complete is her victory, that nothing can persuade her to return and once more be a mother to these unfortunate little ones. Whether these fathers and mothers have or have not "natural affection," the reader must judge.

There are many other peculiarities in the doctrines and usages of this people which are not ordinarily discovered by the transient visitor. Some of these may be the subject of remark hereafter.—*Ohio Obs.*

ABOLITION OF THE PILGRIM TAX.

Several months ago we stated to our readers that the home authorities were determined to dissolve whatever connection subsisted between the government of India, and the system of Hindoo worship, and with this view intended to abolish the pilgrim tax, and to leave the management of the Idol temples in the hands of the priests.

We are now most happy to learn from the India Gazette, that a despatch was received by the Bengal Government from the Court of Directors, dated the 20th February, 1833, in which the general principles on which Government is to act regarding the support and countenance of idolatry in India, are developed. The document is most interesting, and will be read with deep attention by all the natives of India.

The following are the conclusions of the British authorities at home:

"1. That the interference of British functionaries in the interior management of Native temples; in the customs, habits, and religious proceedings of their priests and attendants; in the arrangement of their ceremonies, rites, and festivals; and generally in the conduct of their interior economy, shall cease.

"2. *That the Pilgrim-tax shall everywhere be abolished.*

"3. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East India Company.

"4. That no servant of the East India Company shall hereafter be engaged in the collection or management or custody of moneys in the nature of fines or offerings, under whatever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind.

"5. That no servant of the East India Company shall hereafter derive any emolument resulting from the above mentioned or any similar sources.

"6. That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves.

"7. That in every case in which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country."

The application of these principles is left to the Governor General, who will take the earliest opportunity of carrying the wishes of the Court of Directors into effect. We do not see how it is possible to abolish the tax before the approaching festival of Jugernath, but we entertain not the slightest doubt that before this time next year, *all pilgrim-taxes throughout India will entirely cease.—Sumachar Durpun.*

MARYLAND COLONIZATION SOCIETY.

TO THE PUBLIC.

The public are already aware, that the expedition which sailed from Baltimore, in November last, to plant a colony at Cape Palmas, under the auspices of the Maryland State Society, was through the blessing of Providence eminently successful. An ample territory was obtained, on the most favorable terms, from the native kings, who sent their sons to be educated in this country, and there was every reason to anticipate the most flattering results. These anticipations have been most fully realized, and the accounts recently received, are such as to fill the heart with gladness and gratitude. The emigrants from the United States had recovered from the attack of fever, which nearly all who visit Africa are subjected to, without the loss of a single individual. They had been two and a half months on shore when heard from, and had erected a government house, the frame of which was sent from this country. They had also built comfortable native dwellings for themselves and had commenced the planting of cassada. No receptacles awaited them on their arrival; no provision had been made for them: the vessel, which carried them out, was sent back as soon as her cargo could be discharged; the land was to be cleared; shelters to be put up; the sickness of the climate to be encountered—and yet, under all these circumstances, and at the commencement too of the rainy season, not a life has been lost of the emigrants, who left this country in November last. Never yet, in the annals of Colonization, has such a result been exhibited: and truly is there cause for gratitude to Him, to whose protecting arm and fostering care be all its praise attributed.

Dr Hall, the governor, had been quite ill owing to too great exposure, in effecting the discharge of the vessel that carried out the expedition, but had recovered at the date of the last advices of the 18th of April, and was actively engaged in the prosecution of his duties. The Board have every reason to hope, that a situation has been, at length, obtained, to which no objection on the score of health can exist, and where that mortality among the whites will not take place, which has marked other portions of the coast. All the information which they have, and it is from many and disinterested sources, lead to this conclusion.

After the intelligence of the purchase of the Cape had been received, the Board despatched the Sarah and Priscilla to the colony, with supplies, and with the means of making preparations to receive more Emigrants this fall. No news has been yet received from her.

SPANISH MANNERS.

The best Spanish manners combine the degree of frankness and openness, with proper reserve and caution, of seriousness and gravity, with cheerfulness, based on the most perfect philanthropy and respect for others as for self, which probably constitute the perfection of human manners. So pure are they, that the slightest foreign mixture is immediately perceived, and in numberless instances which came under my observation, I never saw one, in which either male or female had gained by residing abroad, although many had done so without their national manners being altered or impaired. Another striking peculiarity is observable; the best informed men I met with in the country, had never been out of it, and viewing the means they have of procuring information the knowledge possessed by many individuals is quite extraordinary. The men possessed of scientific information, in every instance which came to my knowledge, and whom I had occasion to consult, who were very numerous, I found had almost one invariable character. The utmost simplicity, no pretension, or quackery; the greatest readiness to communicate what information they possessed, and not the slightest attempt at mystery, or concealment, or of wrapping their own minds, or those of others, by theories or distracted views. The chief characteristics seem to be strong, plain, shrewd sense. and depth of observation, the most proper foundation for scientific acquirements; and the respect those who seek information are treated with, and the readiness with which their wishes are gratified, by every one, are the certain proof of the natural intelligence of the people. It unfortunately happens that most of the men of scientific knowledge and pursuits, now in Spain, are in the decline of life, and few of the present generation seemed preparing to take their places. It is to be hoped that the times were the cause of this, and that it will now be otherwise.—*Cooke's Sketches in Spain.*

D' ISRAELI's COMMENTARIES ON THE LIFE OF CHARLES THE FIRST.

This work has been lately published in England, and has obtained unqualified praise for the light which it has shed on the most important part of English History. The struggles between the popular leaders, especially the Puritans and the Royal and Ecclesiastical Government of Charles, awakened for the first time the People to a sense of their own rights against both civil and prelatical oppression; and diffused throughout the whole kingdom a knowledge of civil and religious liberty, which has restrained the exercise of arbitrary power, through all succeeding reigns. But for the powerful conflicts of the giants of those days, the government of the kingdom would have set down into a quiet but an oppressive and despotic monarchy, to which it was then fast tending. The influence of these exertions has never ceased to be felt, and never again while the public mind continues to be enlighted by an independent press, can the liberties of the People be endangered: this is mainly owing to the controversial and military warfare, recorded in this work.

The following is the concluding paragraph of a Review of this book in the ablest of all the religious periodical publications in England.

"Mr D'Israeli has earned a claim to the gratitude of the historical reader by his indefatigable industry in collecting materials for illustrating some of the darkest and most interesting portions of our national annals. The reign of Charles the first has long been the arena for political combatants. The two great parties who in this country divide public opinion on the principles of government have selected this ground as the finest field for the display of their controversial talents: and both have assuredly been more zealous in maintaining their positions than in satisfying the spectator in regard to the truth, the importance and justice of their cause. The writer therefore who supplies a new fact, performs a greater service to history than he who invents an argument or recommends by his eloquence an ancient sophism. For these reasons we hold ourselves more indebted to the able author now before us, than to any one who has gone over the same ground since the days of Hume."

"Mr D'Israeli has given to his work the title of Commentaries on the life and reign of Charles, implying that he introduces into it a greater variety of materials than would prove consistent with a more regular and formal history. His object is to combine secret with public documents, and thereby to present a supplement to our knowledge of the important period which passes under his review."

In speaking of his critical history of the Puritans, the Reviewer says, "Mr D'Israeli investigates their origin—their attempts in England—the political character of their founder—and lastly, the perplexing contradictions in their political character, with the view of explaining why they appear at the same time the asserters of civil and religious liberty, and its most violent and persevering enemies."

We do not know that there is an American edition of this work. It could be comprised in two volumes of a moderate size, and would no doubt meet with adequate patronage. Without it the English history of that period can hardly be well understood; on no period of that history can the American student dwell with more advantage, and to none can he look for so much information as to the source of the freedom which exists in his own country.—*Nat. Gaz.*

PRESERVING GRAPES.—I last year made a little experiment in preserving Grapes on the vine, which I am induced to make public from its success; hoping it may be of service to others who wish to have this fine fruit both in season and out of season. To almost every one it is known that there are many kind of Grapes that will remain sound on the vine for a long time, if they are not destroyed by birds or wasps. To prevent this, I have several small bags made of proper size to contain one or more clusters of grapes, (where they may be contiguous,) from some old musquitto netting, which was otherwise useless. When the fruit was ripe, I drew them over the finest bunches and tied them tight round the stem. From the season being somewhat wet, I was under apprehension they might rot, and from time to time gathered some—but I never found one rotten grape. The last I gathered was on the morning of the first frost, last autumn; which I think was on the 20th November. They were all of the finest flavor possible and almost as transparent as glass.—The experiment I tried on the Warrenton Grape only. But I have no doubt it would succeed as well with the Bland Madeira, Catawba, Isabella, and every other variety of Native grapes. Any material will answer for bags that will admit a circulation of air.—*Southern Planter.*

SOMNAMBULISM.—A curious case of somnambulism, is mentioned in the English papers. A young lady rose from her bed, traversed different rooms in the house, and in a remote apartment raised the cover of a large chest, got in and closed the lid on herself. However, want of air soon awoke her; and terrified at finding herself entombed, as she conceived, she called lustily for help. Her cries awoke her parents, who commenced a search, under great alarm. After some time they came to the chest, where they found the young woman almost dead from fright and suffocation.

RELIGION.—Whoever takes a view of the world, will find that what the greatest parts of mankind have agreed to call religion, has been only some outward exercise, esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices, to fast and feast, to petition and thank, to laugh and cry, to sing and sigh by turns; but it has not yet been found sufficient to induce them to break off an error, to make restitution of ill-gotten wealth, or to bring the passions and appetites to a reasonable subjection.

Earl of Chatham.

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